

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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RACE DESEGREGATION -- PRINCIPLES AND PROBLEMS

God's Remedy for a Sin-sick World

By W. Herschel Ford, D.D., Pastor
First Baptist Church, El Paso, Texas

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chron. 7:14.

God gave Solomon the privilege of building the greatest building in the world, the magnificent temple of worship to Jehovah. When the building was finished the people came together for a great dedication service. When these inspiring services were over, the people went home rejoicing, thanking God for His goodness to David, to Solomon and to Israel.

That night when the tired king went to bed, God appeared unto him, saying, "I have heard your prayer, I have witnessed all of the ceremonies and I have chosen this place as My house. But I want you to remember that if My people forsake Me, I will send hard times upon them, and you will know the reason for these trials. I will not continue to bless these people if they forsake Me, even though they have built for Me this wonderful house." Then God in

(Continued on page 11)



Dr. W. Herschel Ford

the Tenfold Sin

10 reasons why

Waiting for Feeling

as assurance of salvation is a sin

by Evangelist Bill Piper

122 Bradley Blvd., Greenville, South Carolina

I do not mean to infer that salvation is not a blessed experience. No longing, seeking sinner can come into the conscious, intelligent assurance that his sins have been put away forever without experiencing real joy in his heart. What I am definitely opposed to, because it is completely unscriptural and a hindrance to the salvation of souls, is the teaching, common in many places, that the seeking sinner must wait for some unusual and great feeling before he can know that he is saved. This message is being sent forth with the earnest prayer that God will use it mightily in saving many who are now living under this delusion.

Waiting for a feeling is a sin because—

1 It Is a Reflection on the Completeness and Accuracy of Revelation

The Word of God is complete. "For ever, O Lord, thy word is settled in heaven" (Ps. 119:89). The Word of God is accurate. "All scripture is given by inspiration of God" (II Tim. 3:16). In other words, the Holy Scriptures are absolutely final and authoritative. Whatever the Bible says is so. All who wait for a feeling, instead of believing God, are guilty of denying this blessed fact. By their attitude they demand a revelation from God apart from His Word. Sweet, lasting assurance of salva-

tion is not the result of some sudden emotion, but is born of applied and abiding faith in the fact that what God says in His Word is true, final and, therefore, sufficient.

2 It Is a Reflection on the Faithfulness and Truthfulness of God

"God is not a man, that he should lie" (Num. 23:19). He cannot lie (Heb. 6:18). "Yea," said Paul, "let God be true, but every man a liar" (Rom. 3:4). Furthermore, God is faithful (I Cor. 10:13). "The Lord is not slack concerning his promise" (II Pet. 3:

Shall We Mix Races in Schools? In Churches? In Marriage? How Far Is It Right to Go and How Fast? Here Are Principles and Problems Stated Moderately and Lovingly From the Bible Viewpoint

A Plea for Patience, for Moderation and for Less Agitation and Pressure While Good Men Work Out Problems

By Evangelist John R. Rice

In much of America, separate schools are furnished for white and Negro children, separate waiting rooms are provided in railroad and bus terminals. Separate seating is provided on trains and buses. In other parts of the nation where "Jim Crow" laws are not in force, still there is vigorous resistance to colored people moving into white neighborhoods, and the separation of the races is carefully maintained in many social and economic circles.

Violent agitation goes on to stop segregation. That agitation, I believe, is usually uninformed, and it often does more harm than good. The agitation is often carried on by those who are not particularly good citizens nor good Christians, and very often for selfish purposes. The socialists, the communists, the professional and paid Negro leaders, and politicians who hope to gain votes, raise enmities, hurl epithets, threaten force, and incite hate. Christians need to prayerfully consider the principles and problems involved in the question of segregation. What does the Bible teach? What is Christian duty? What is the way to make the strongest America and the happiest people, both black and white?

The Supreme Court has ruled that segregation must be ended in southern schools in the South. The previous ruling of the Supreme Court, based on the same laws now existing, said that equal facilities for white and colored people were a fair and just solu-

tion. Now the Supreme Court, largely influenced by the New Deal and left-wing thought has changed its stand. Has the Supreme Court a right to change the meaning of the constitution or of laws passed by Congress which originally meant something else? Has the Supreme Court a right to interfere in purely state matters? At least the Supreme Court realized that the matter could not be properly settled at once, and gave indefinite time.

In Washington, D. C., the schools have been integrated, mostly with white and colored children together, where they occupy the same residential area, but people are moving so as to put children in school with those of their own race. In Birmingham, Alabama, Negroes have called a boycott of the bus lines because Negroes were required to sit in one area of the bus, and white people in another area of the bus. In the University of Alabama, Autherine Lucy entered the graduate school to take a course in library science. She was evidently hired by the National Association

for the Advancement of Colored People to make a test case. When riots occurred over her admission to classes, the university suspended her for her own safety. A court decided she must be restored. Then she was expelled for attacks on university officials, and student leaders in the riot were also expelled.

Emmett Till, a Chicago Negro lad, a man in size and appearance, visited relatives in Mississippi, boasted that he had "had" white women in sex relationship. Urged on by other young Negroes, he went into a store conducted by a pretty young married white woman, seized her bodily, embraced her and asked her for a date. His boasting continued. His body was found in the river. The accused husband of the insulted wife was tried for murder but was found not guilty. The problem has assumed such proportions that some hotheads in the North advocate using armed forces to compel white people and colored people to send their children to the same schools, while in the South, leading men in the government and out have banded themselves together to avoid what they think would result in intermarriage and the mongrelization of the race and the breakdown of all the southern standards of culture.

I do not want to stir the fires. I am not crusading for any cause but the cause of Christ and right- (Continued on page 6)

You Must Be Born Again

You May Be Deceived About Ten Thousand Things But Do Not Be Deceived About This One Thing

By D. L. Moody

I was twenty years old before I ever heard a sermon on regeneration. I was always told to be good but you might as well tell a black man to be a white man as to tell him to be good without telling him how. You might tell a slave to be free, but that would not make him free. Christ not only tells us to be free, but He frees us.

We are a bad lot, the whole of us, by nature. It is astonishing how the Devil blinds us and makes us think we are naturally good. Don't talk to me about people being naturally good and angelic. We are naturally bad, the whole of us. The first man born of a woman was a murderer. Sin leaped into the world full grown, and the whole race has been bad all the way down. Man is naturally bad.

Man has lost the image of God. Take just one description that Christ gives of the human heart:

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man . . ."—Matt. 15:19, 20.

Now, I want to ask you how

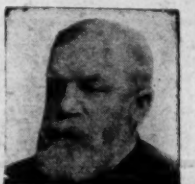
in the world you can get a pure stream when you have such an impure fountain? It isn't patching up the old man that is needed, but it is hewing down that tree and putting a new graft in. It is an entire change—a new creation.

I have heard of reform, education, culture, until I am tired of the whole thing. It is regeneration by the power of God that we need. You may whitewash a pesthouse, but it will be a pesthouse still.

In India the swan is considered a sacred bird. They have a legend (Continued on page 5)



Dr. Bill Piper



D. L. Moody



Mrs. Mavor is called back to Scotland to administer the estate left by her husband's mother. She loves Mr. Craig, a serious, spiritual, soul-winning preacher, but duty must come first. Craig is left in the mining and lumber camp area of Western Canada in the 1880's. New converts Mrs. Mavor had helped with her constant encouragement, prayers, and singing, are left desolate as is Craig, the preacher who loves her.

CHAPTER XIII.

HOW NELSON CAME HOME

Through the long summer the mountains and the pines were with me. And through the winter too, busy as I was filling in my Black Rock sketches for the railroad people who would still persist in ordering them by the dozen, the memory of that stirring life would come over me, and once more I would be among the silent pines and the mighty snow-peaked mountains. And before me would appear the red-shirted shantymen or dark faced miners, great, free, bold fellows, driving me almost mad with the desire to seize and fix those swiftly changing groups of picturesque figures. At such times I would drop my sketch, and with eager brush seize a group, a face, a figure, and that is how my studio comes to be filled with the men of Black Rock. There they are all about me. Graeme and the men from the woods, Sandy, Baptiste, the Campbells, and in many attitudes and groups old man Nelson; Craig, too, and his miners, Shaw, Geordie, Nixon, and poor old Billy and the keeper of the league saloon.

It seemed as if I lived among them, and the illusion was greatly helped by the vivid letters Graeme sent me from time to time. Brief notes came now and then from Craig, too, to whom I had sent a faithful account of how I had brought Mrs. Mavor to her ship, and of how I had watched her sail away with none too brave a face as she held up her hand that bore the miners' ring and smiled with that deep light in her eyes. Ah! those eyes have driven me to despair and made me fear that I am no great painter, after all, in spite of what my friends tell me who come in to smoke my good cigars and praise my brush. I can get the brow and hair and mouth and pose, but the eyes! the eyes elude me—and the faces of Mrs. Mavor on my wall, that the men praise and rave over, are not such as I could show to any of the men from the mountains.

Graeme's letters tell me chiefly about Craig and his doings and about old man Nelson; while from Craig I hear about Graeme, and how he and Nelson are standing at his back and doing what they can to fill the gap that never can be filled. The three are much together, I can see, and I am glad for them all, but chiefly for Craig, whose face, grief-stricken but resolute, and often gentle as a woman's, will not leave me nor let me rest in peace.

The note of thanks he sent me was entirely characteristic. There were no heroics, much less pining or self-pity. It was simple and manly, not ignoring the pain, but making much of the joy. And then they had their work to do. That note, so clear, so manly, so nobly sensible, stiffens my back yet at times.

In the spring came the startling news that Black Rock would soon be no more. The mines were to close down on April 1. The company, having allured the confiding public with enticing descriptions of marvellous drifts, veins, assays, and prospects, and having expanded vast sums of the public's money in developing the mines till the assurance of their reliability was absolutely final, calmly shut down and vanished. With their vanishing vanishes Black Rock, not without loss and much deep cursing on the part of the men brought some hundreds of miles to aid the company in its extraordinary and wholly inexplicable game.

Personally it grieved me to think that my plan of returning to Black Rock could never be carried out. It was a great compensation, however, that the three men most representative to me of that life were soon to visit me actually in my own home and den. Graeme's letter said that in one month they might be expected to appear. At least he and Nelson were soon to come, and Craig would soon follow.

On receiving the great news I at once looked up young Nelson and his sister, and we proceeded to celebrate the joyful prospect with



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a specially good dinner. I found the greatest delight in picturing the joy and pride of the old man in his children, whom he had not seen for fifteen or sixteen years. The mother had died some five years before, then the farm was sold, and the brother and sister came into the city; and any father might be proud of them. The son was a well-made young fellow, handsome enough, thoughtful and solid-looking. The girl reminded me of her father. The same resolution was seen in mouth and jaw and the same passion slumbered in the dark gray eyes. She was not beautiful, but she carried herself well, and one would always look at her twice. It would be worth something to see the meeting between father and daughter.

But fate, the greatest artist of us all, takes little count of the careful drawing and the bright colorings of our fancy's pictures, but with rude hand deranges all, and with one swift sweep paints out the bright and paints in the dark. And this trick he served me when, one June night, after long and anxious waiting for some word from the West, my door suddenly opened and Graeme walked in upon me like a specter, gray and voiceless. My shout of welcome was choked back by the look in his face, and I could only gaze at him and wait for his word. He gripped my hand, tried to speak, but failed to make words come.

"Sit down, old man," I said, pushing him into my chair, "and take your time."

He obeyed, looking up at me with burning, sleepless eyes. My heart was sore for his misery, and I said, "Don't mind, old chap; it can't be so awfully bad. You're here safe and sound, at any rate," and so I went on to give him time. But he shuddered and looked round and groaned.

"Now, look here, Graeme, let's have it. When did you land here? Where is Nelson? Why didn't you bring him up?"

"He is at the station in his coffin," he answered slowly.

"In his coffin?" I echoed, my beautiful pictures all vanishing. "How was it?"

"Through my cursed folly," he groaned bitterly.

"What happened?" I asked.

But ignoring my question he said:

"I must see his children. I have not slept for four nights. I hardly know what I am doing; but I can't rest till I see his children. I promised him. Get them for me."

"Tomorrow will do. Go to sleep now, and we shall arrange everything tomorrow," I urged.

"No!" he said fiercely; "tonight—now!"

In half an hour they were listening, pale and grief-stricken, to the story of their father's death.

Poor Graeme was relentless in his self-condemnation as he told how, through his "cursed folly," old Nelson was killed. The three—Craig, Graeme, and Nelson—had come as far as Victoria together. There they left Craig and came on to San Francisco. In an evil hour Graeme met a companion of other and evil days, and it was not long till the old fever came upon him.

In vain Nelson warned and pleaded. The reaction from the monotony and poverty of camp life to the excitement and luxury of the San Francisco gaming palaces swung Graeme quite off his feet, and all that Nelson could do was to follow from place to place and keep watch.

"And there he would sit," said Graeme in a hard bitter voice, "waiting and watching often till the gray morning light, while my madness held me fast to the table. One night"—here he paused a moment, put his face in his hands and shuddered; but quickly he was master of himself again, and went on in the same hard voice—"one night my partner and I were playing two men who had done us up before. I knew they were cheating, but could not detect them. Game after game they won, till I was furious at my stupidity in not being able to catch them. Happening to glance at Nelson in the corner, I caught a meaning look, and looking again, he threw me a signal. I knew at once what the fraud was, and next game charged the fellow with it. He gave me the lie; I struck his mouth, but before I could draw my gun, his partner had me by the arms. What followed I hardly knew. While I was struggling to get free I saw him reach for his weapon, but as he drew it Nelson sprang across the table and bore him down. When the row was over three men lay on the floor. One was Nelson; he took the shot meant for me."

Again the story paused.

"And the man that shot him?"

I started at the intense fierceness in the voice, and, looking upon the girl, saw her eyes blazing with a terrible light.

"He is dead," answered Graeme indifferently.

"You killed him?" she asked eagerly.

Graeme looked at her curiously and answered slowly:

"I did not mean to. He came at me. I struck him harder than I knew. He never moved."

She drew a sigh of satisfaction and waited.

"I got him to a private ward, had the best doctor in the city, and sent for Craig to Victoria. For three days we thought he would live—he was keen to get home; but by the time Craig came we had given up hope. Oh, but I was thankful to see Craig come in, and joy in the old man's eyes was beautiful to see. There was no pain at last, and no fear. He would not allow me to reproach myself, saying over and over, 'You would have done the same for me'—as I would, fast enough—and it is better me than you. I am old and done; you will do much good yet for the boys.' And he kept looking at me till I could only promise to do my best.

"But I am glad I told him how much good he had done me during the last year, for he seemed to think that too good to be true. And when Craig told him how he had helped the boys in the camp, and how Sandy and Baptiste and the Campbells would always be better men for his life among them, the old man's face actually shone, as if light were coming through. And with surprise and joy he kept on saying, 'Do you think so? Do you think so? Perhaps so; perhaps so.' At the last he talked of Christmas night at the camp. You were there, you remember. Craig had been holding a service, and something happened. I don't know what, but they both knew."

"I know," I said, and I saw again the picture of the old man under the pine, upon his knees in the snow, with his face turned up to the stars.

"Whatever it was, it was in his mind at the very last, and I can never forget his face as he turned it to Craig. One hears of such things: I had often, but had never put much faith in them; but joy, rapture, triumph, these are what were in his face as he said, his breath coming short: 'You said—He wouldn't—fail me—you were right—not once—not once—He stuck to me—I'm glad he told me—thank God—for you—you showed me—I'll see Him—and—tell Him—' And Craig, kneeling beside him so steady—I was behaving like a fool

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"Did Christ 'Descend into Hell'?"

I was glad to have your letter and will answer it the best I can. And I pray that I may help you to clear up any misunderstanding or lack of understanding that may trouble you.

What "Hades" Means

First, in the Apostles' Creed the statement that Christ "descended into Hell" really means that Christ "descended into hades," that is, into the realm of the dead, into the unseen state. With that idea in mind it is right for one to quote the Apostles' Creed, letting the word *Hell* stand for the meaning that it often had in the past.

The word *sheol*, the Hebrew word often translated "Hell" in the Old Testament, and the Greek word *hades*, often translated "Hell" in the New Testament, really originally meant the place of the dead. Although the term *sheol* in the Old Testament is sometimes translated "the grave," it always means in some figurative sense. It never is used as a synonym for a sepulcher, nor any particular grave. For example, we may say in the inspired words of Paul, "O grave, where is thy victory?" The word *grave* there is simply a figure to represent death. The word *sheol* is never used in the Bible for any particular grave and never means any literal grave. It means the realm of the dead, the unseen state, etc.

However, in the New Testament the tendency is to make the word *hades* mean only the realm of the dead where the lost people are.

Proof That Jesus Did Not Go to Hell

Second, it is important to note that Jesus Christ in the spirit did not go to Hell. There are several proofs of this.

1. On the cross Jesus prayed saying, "Father, into thy hands I commend my spirit." That indicates that the spirit of Jesus went immediately to be with the Father.

2. Jesus said to the dying thief, "To day shalt thou be with me in paradise." If the thief went to Heaven, then Jesus did too. And the extreme dispensationalists, influenced by the Plymouth Brethren, who say that Paradise is simply a section of the unseen world in the center of the earth and is not Heaven, do not have a leg to stand on, in my judgment.

They disagree with the great theologians of the past in this matter. Paradise is evidently the presence of God. In II Corinthians 12, verses 2 and 4, Paul by divine inspiration identifies Paradise and the Third Heaven as the same. So when Jesus went to Paradise with the dying thief, He went to Heaven, to the presence of God.

3. Another thing that makes it clear that Jesus did not go to Hell after He died, that is, to the place of torment, is that He said on the cross, "It is finished" (John 19:30). So all the atonement was finished and Jesus did not need to suffer any more to pay for man's sin. The suffering was ended, the atonement was ended, the redemption of mankind was ended.

Scriptures on Christ's Three Days and Nights in the Grave

You say that Rev. William R. Newell in a footnote in his book on Romans brings together the following Scripture verses about the Lord's three days and nights in the heart of the earth: Romans 10:7; Matthew 12:40; Ephesians 4:9; I Peter 3:18, 19 and Psalm 71:20. Please consider these in order.

Romans 10:7. To descend into the deep to bring up Christ again from the dead refers obviously to the bodily resurrection. Christ has

(Continued on page 12)

A Major Missionary Need

Here Is One of the Most Heart-Warming Letters You Have Ever Read, a Tremendous Opportunity for the Spread of the Gospel and Bible Christianity

By Editor John R. Rice

In February, 1954, Mr. Ellsworth Culver, assistant director of Orient Crusades, came to see me in Wheaton, to tell about great blessings which had attended the spread of our gospel literature in the Far East. He told a thrilling story about the Philippine Independent Catholic Church. Over fifty years ago, in a great spiritual uprising, about three million people in the Philippine Islands left the Roman Catholic Church, led by a noble bishop and his priests. They formed this Independent Catholic Church of the Philippine Islands. They fell under the influence of Unitarians for years, but recently a good strong leadership arose in the church, they adopted a new statement of faith, holding to the deity of Christ and salvation by faith, etc. Now the Orient Crusades have been welcomed by the archbishop, and a way was made for Bro. Culver to preach in the Philippine Independent Catholic churches, and to recommend and help secure literature for the study of these priests. Many of them had no libraries at all, and almost no chance to be fed and taught the knowledge of the Bible, and almost no chance to get adequate training for the gospel ministry.

So, two years ago I promised \$4,101.90 for books and subscriptions for the 399 priests and two million people of the Independent Catholic Church of the Philippine Islands.

Some 7,000 books were sent, including a number of my own and two by Dr. R. A. Torrey.

Then some months ago Mr. Culver sent me the entire list of these Filipino priests who received THE SWORD OF THE LORD according to his agreement with the archbishop, through our Ministers and Missionary Fund. We have had the

warmest response with some wonderful letters from these Filipino priests who have openly set out to learn the Bible and preach it.

Now the good news! Here is a letter I want you to read from Brother Culver, dated June 12, 1956. He said:

"Dear Dr. Rice:

"I am very happy to report receiving a letter from one of the very outstanding priests of the Philippine Independent Church and I should like to quote from his letter: 'Brother, during the month of March I converted thousands of unbelieving souls. This is the power of God. I conducted four nights' revival where several thousands attended every night. It is the SWORD paper that guides me. Pray for me.' In another place in his letter he refers again to the ministry of your paper by saying, 'Thousands of souls were enlightened by the ministry of THE SWORD OF THE LORD, the only Christian paper.' In another part of his letter he writes: 'Let me recommend to you the name of a pastor of the Methodist Church here who is inactive and some of his followers were dissatisfied with him. I think he is fit to receive the SWORD OF THE LORD to make him a soul-winner. Some of his followers were converted to my fold because of his failures to satisfy them spiritually. Try your best to encourage him to work for the glory of Christ.'

"I thought you would be very much interested in the ministry your paper is having with some of these men and I find this brings great joy to my own heart in seeing the fruit of your ministry here in this way.

"Be assured of our continued prayers in your behalf and we

trust you will have people there in that country continue to remember the need of these out here through prayer.

"Sincerely in Christ,"
(Signed) Ellsworth Culver
Brother Culver included the name and address of the Methodist pastor and he will be sent THE SWORD OF THE LORD through our Ministers and Missionary Subscription Fund as it was sent to these Filipino priests of the Independent Catholic Church.

Says, "Thousands of Unbelieving Souls" Were Converted and "It Is the SWORD Paper That Guides Me"

Can you imagine what food it is to the soul for these Independent Catholic priests to have at hand each week the sermons, Bible studies, and doctrinal teachings of THE SWORD OF THE LORD? Now with their hearts open to the Gospel and now that they have set out to make this Independent Catholic Church of the Philippines into an evangelical denomination, can you imagine how much help THE SWORD OF THE LORD is for these priests who want to be soul winners?

So our Filipino brother says, "Brother, during the month of March I converted thousands of unbelieving souls. This is the power of God. I conducted four nights' revival where several thousands attended every night. It is the SWORD paper that guides me. Pray for me."

Even if only hundreds were converted, how wonderful that is!

And he is deeply concerned over a Methodist pastor who is not evangelistic and, instead of trying to get the Methodist pastor's members, he urges that we send THE SWORD OF THE LORD to the Methodist pastor saying, "I think he is fit to receive THE SWORD OF THE LORD to make him a soul winner." Thank God for the breath of Heaven in the Philippine Islands through God's blessing on THE SWORD OF THE LORD.

THE SWORD OF THE LORD sent to about 339 priests of the Filipino Independent Catholic Church at the regular foreign rate would be \$1,017. They cannot send the money to pay for these subscriptions.

I suggest that you send a gift and help bear as large a part of this as possible. Designate your gift for the Ministers and Missionary Subscription Gift Fund.

Hundreds of Japanese ministers also get THE SWORD OF THE LORD. Within the last week one of them sent me two pounds of fine Japanese green tea as a love token because he could not send money. Yet THE SWORD is having a tremendous impact on these Japanese ministers as scores of letters from them tell us.

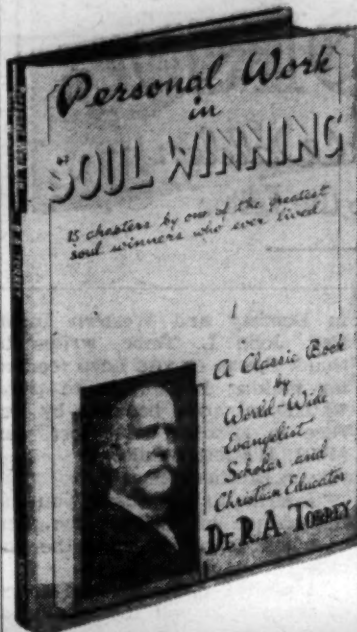
To the Missouri State Penitentiary we send 25 copies of THE SWORD OF THE LORD each week on the request of the fine Protestant chaplain. Someone should send us \$50 to pay for subscriptions like these.

Untold good can be done through our Ministers and Missionary Subscription Gift Fund. We are really in the red on it now, and we need your help. It is a great missionary opportunity.

I spoke last Saturday morning at the Annual Missionary Conference of The Evangelical Alliance Mission which has over 700 missionaries in various mission fields of the world. Many missionaries were present. How warm were their handshakes! How grateful were their thanks for THE SWORD OF THE LORD! From time to time we have had as many as 2,000 foreign missionaries taking THE SWORD OF THE LORD, many of them receiving it as a gift from our Ministers and Missionary Subscription Fund. Dr. Bob Jones, Sr., paid for considerably more than 1,000 of these missionaries to receive THE SWORD. Their subscriptions are all to be renewed and some are past due. Will you help send THE SWORD through our Ministers and Missionary Subscription Fund?

We do not ask that you send all your gifts to the Sword of the Lord. We only ask that you remember us and that you send such part of your gifts as God clearly leads. But we believe the Ministers and Missionary Subscription Gift Fund is a wonderful missionary opportunity and that by helping this fund, you help spread revival fires around the world. In

July Subscription Bargain



In July only you may renew your SWORD OF THE LORD for three full years for only \$5 and receive as a free gift the important, cloth-bound book, *Personal Work in Soul Winning*, 15 chapters by Dr. R. A. Torrey, 179 pages. This is

probably the most influential book on soul winning published in America. Many others have copied from it. Any sincere Christian can follow this book and learn to become a successful soul winner. It is a valuable addition to the library of any preacher and Christian worker.

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We still have on hand over 1,600 copies of this fine, cloth-bound book with jacket, *Personal Work in Soul Winning*, by Dr. Torrey, and we are willing to send a copy absolutely free with each three-year renewal sent during July.

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Address the Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

New Science Building at John Brown University

SILAM SPRINGS, ARKANSAS (Special)—Ground was broken on May 21 for a new science building—third and final unit of the "Cathedral Group"—on the John Brown University campus, at a ceremony following the annual commencement exercises of the University.

Dr. John E. Brown, Sr., the institution's founder and board chairman, announced that money for the construction of the new unit has been made available by the anonymous "Christian friends of John Brown University" who financed the recently-completed library building. Agreement to finance the science building is on condition that money for construction of a proposed engineering building is supplied from other sources.

When completed, the "Cathedral Group" will consist of the Cathedral of the Ozarks, the Library, and the Science building—located in a symmetrical arrangement, and related in architectural design and construction details. After nearly a decade of planning—growing out of Dr. Brown's vision of "the Ozark hills as a mighty cathedral" in connection with his radio ministry—actual construction on the group was begun in 1945. University officials have estimated that final completion of the project should be possible by the middle of 1958.

The first spade of earth turned in the ceremony was moved by Dr. Law Sone, president of Texas Wesleyan College of Fort Worth. Others participating in the ceremony were JBU President John E. Brown, Jr., Governor Raymond Gary of Oklahoma (who had delivered the commencement address), Governor Orval Faubus of Arkansas, Dr. Lovick P. Law of Irvington, Virginia (lifelong friend of Dr. Brown), and Dr. Robert S. Seales (Oklahoma City pastor and JBU alumnus).

Please Mention THE SWORD OF THE LORD when answering advertisements.

Jesus' name, pray, and then send your gift to the Ministers and Missionary Subscription Gift Fund. Address the Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

THE EDITOR'S Notes by John R. Rice

All mail to the editor should be addressed to 214 West Wesley Street, Wheaton, Illinois. Although I will be away from home for a good deal of the summer, mail will reach me quicker and much more surely by being addressed to the home address.

Pastors' School, Chattanooga, July 15-25

We are anxious to have a great attendance at the Pastors' School put on jointly by the Highland Park Baptist Church and the Tennessee Temple Schools at Chattanooga, July 15-25. Among the speakers will be Dr. Lee Roberson, Dr. Bob Jones, Sr., and this editor. We hope it will be a tremendous time of blessing.

I understand that pastors, missionaries, and evangelists will be furnished free rooms. Meals may be had at moderate rates. It should be a time of strong Bible teaching and blessed inspiration, fellowship, and prayer. If you are coming, write Tennessee Temple Schools, Orchard Knob and Union Avenue, Chattanooga, Tennessee.

Pray for the Editor's Trip to Japan and Korea

I believe that there is need for a great revival on the mission fields of the world, a revival among missionaries and national workers. The same need which we have felt so greatly in the homeland is equally as great on the foreign field. In speaking to great crowds of missionaries, to national pastors, and in mass meetings, I hope, under God, to be able to see a great stirring of revival fire.

God willing, I will leave Chicago before midnight of July 20, and should return leaving Tokyo Sunday night, August 12.

Money is coming in to pay the expenses. The round-trip fare will be more than \$1,000, I think, and I am required to have \$500 available in traveler's checks in order to receive the visa from the Japanese consul in Chicago. We believe God will provide it all.

Meantime, the most important thing is to pray for the power of God. Will you join others of us in praying every day for a great revival in Japan and for the fullness of the Spirit upon this poor editor's ministry in Japan and Korea?

Dr. Bob Jones SAYS:



We do not think that Bob Jones University is the only Christian school in the world, but we are convinced as never before that a young person can get in one package more things at Bob Jones University than he can possibly get in any other institution on earth. If I had been an expert educator instead of an evangelist and had not realized my academic limitations when I founded the University about thirty years ago, Bob Jones University would not be the kind of school it is. I knew, however, the type school that I felt God wanted me to found; and I knew that old-time orthodoxy, evangelism, discipline, and certain administrative policies were necessary to accomplish what we had in mind. No school in the history of America has ever grown and prospered as Bob Jones University has in so short a time. In the last few years, we have sent approximately five hundred missionaries to the foreign field. We have trained a big percentage of the evangelists in America. There are several hundred faithful pastors preaching the Gospel and fighting for old-time, evangelical orthodoxy scattered around throughout the United States and Canada and other parts of the world. We have Christian school teachers teaching in all parts of the United States. We have businessmen and businesswomen in the business world giving a Christian testimony. God has been good to us. We thank Him. This last year was our most wonderful year, and we are looking forward to a more glorious year next school year.

Now, we are asking you Christian people to keep on helping us,

and we want you to help us in several ways. First: Pray for Bob Jones University. We need prayer. We need divine wisdom. We need guidance. It is so easy to get off pitch. We want to keep Bob Jones University on pitch. We have never double-crossed Jesus Christ in the school, and we are not going to do it. Bob Jones University is built on the right foundation. God helping us, we are going to keep it true; and we need your prayers because the days in which we are living are dangerous days. Second: We want you Christian people to help us select the type of students that can be trained for real Christian leadership. We do not mean just bookish, brilliant students, though we have to have students who are intellectual enough to do the work we require. We want young people with character because there is a bankruptcy of character in this country, and Christian leaders must have strong Christian character to stand the test in these days. We are training Christian leaders in Bob Jones University. Third: We want you to invest some of God's money in Bob Jones University. The buildings we have recently constructed have cost a great deal of money. Now, remember, if you invest money in Bob Jones University, unless you earmark it, we will use one-half of it to help pay for these buildings and one-fourth of it for our Missionary Fund and one-fourth of it for our Student Loan Endowment Fund. Please let us hear from you. Thank you and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.

(Advertisement)

Behind the Scenes at the SWORD

By Viola Walden
Secretary to the Editor

"What Must I Do to Be Saved?" Soon to Be in Kikamba Language

We are happy to state that \$500 has been given by Mrs. McMann in Hamilton, Ontario, for the printing of thousands of our salvation booklets, "What Must I Do to Be Saved?" in the Kikamba language in East Africa. Miss Ruth Pecover of the Africa Inland Mission is overseeing the translation and printing, and is getting competitive bids on prices.

We are grateful for the burdened hearts of both Mrs. McMann and Miss Pecover, to spread the Gospel through this means to thousands who speak the Kikamba language in East Africa. Please join us in prayer that many will find Christ through this new translation.

This makes the twenty-second language into which the booklet has been translated and spread, in addition to the English language. These translations include: Hausa (Africa); Bangala (Africa); Kikamba (East Africa); Hindi (India); Malayalam (South India); Gujarati (India); Kanarese (India); Tamil (India); Angami (India); Telugu (India); Marathi (India); Sinhalese (Ceylon); Portuguese (Portugal); Japanese (Japan); Dutch (Holland); Tagalog (Philippines); Ilongo (Philippines); Australia; Chinese (for Formosa); French (France); Italian (Italy); and Spanish (Spain).

A very interesting letter has come from a soldier, James Alley, who tells about an incident when he was stationed in Korea, after reading one copy of THE SWORD aloud. Read it yourself:

"... I was so thrilled with the message, 'Hey! Young People! They Say I Am Crazy!' by Wilfrid Meloon. I felt led to read part of it to a colored brother who slept next to me. You know, before I was through I had read to him the whole message and about half the fellows in the barracks stayed awake till after midnight listening to it also. We often witnessed using THE SWORD that way. As a result we had a couple of fellows take Christ for their very own..."

And, by the way, that message to young people is now available in tract form for 15c per copy. If you can't remember the full title, just ask for the "Crazy" pamphlet, and we will know what you mean! Scores of letters were received, begging for this message to young people to be put in this form. Now you who wrote, get your order in for *Hey! Young People! They Say I Am Crazy!*—Sword of the Lord, 214 W. Wesley Street, Wheaton, Illinois.

Another 100,000 "What Must I Do to Be Saved?" in Hindi



New Hindi edition of
"What Must I Do to Be Saved?"

The Youth for Christ director

in Bombay and Western India, Rev. John L. Teibe, writes to thank SWORD OF THE LORD readers for making it possible to print 100,000 salvation booklets by Dr. Rice in Hindi. (Total cost was \$700). His letter follows:

"Dear Brother Rice:

"I write to say thank you for the cheque of \$403.80* the sum of which is placed upon the enclosed receipt.

"I wish I had time and space to share with you the results of the ministry of 'What Must I Do to Be Saved?' Constantly we receive letters addressed to Dr. John R. Rice stating that they received Christ as their personal Saviour and are writing in for further information and help.

"We count this last order of 100,000 Hindi tracts as a real gift from God and an answer to prayer. We find such a great demand for these tracts and for the particular language mentioned.

"Thank you and the others of the Sword of the Lord for sharing with us in the great ministry that India affords to us. These are harvest days in India, and truly in a most unprecedented manner the Spirit of God is moving in all the four corners of India bringing literally thousands unto Himself through the ministries of Dr. Graham and the national and foreign evangelists and missionaries who are here labouring."

*\$296.20 was sent in October, making the total cost of these 100,000 booklets \$700.

Already we had furnished money (1951-1954) for the printing of another edition of this booklet in Hindi. Rev. Joe Weatherly of Bombay then was in charge of the printing and distribution. We believe 150,000 were printed previously, before this later edition.)

New Indonesian Translation of "What Must I Do to Be Saved?"

Apakah
Yang Harus Saja
Perbuat Supaja
Diselamatkan

?

Pictured above is the new Indonesian translation of Dr. Rice's blessed sermon tract, "What Must I Do to Be Saved?" which has resulted in so many thousands of conversions around the world. The Christian Literature Center of Java printed 5,000 of these after the translation appeared in the Christian and Missionary Alliance periodical, *Kalam Hidup*, published in Makassar.

Willard Stone, of the Java Center, sent us a copy to see and said, "We are happy to have this little book, with its straightforward presentation of the Gospel, to add to the meagre supply of evangelical literature in the language of the people here... Pray with us that God may use each copy to bring light to some soul."

Please Mention
THE SWORD OF THE LORD
When Answering Advertisements

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST HUGH F. PYLE, 1721 South Gordon Street, S. W., Atlanta 10, Georgia, led a 7-day revival meeting in Northside Baptist Church, Columbus, Georgia, May 27-June 3. Some 41 were saved, 5 joined the church by letter and 37 public rededications were recorded. Rev. DeWayne Felber is pastor of this growing evangelistic church. Brother Pyle is a blessed, strong preacher, and a faithful one.

EVANGELIST A. K. PAULEY, Baughman, Kentucky, has just completed two good meetings with Rev. Ed Goins, pastor of Hamilton Chapel Baptist and the First Baptist Church in Manchester, Kentucky. Fifteen first-time decisions for Christ were reported at the Hamilton Chapel Baptist and 9 in the Manchester community.

Rev. Jack Blackwell, pastor of the Temple Oaks Baptist Church, Houston, Texas, sends a report of a blessed meeting with **EVANGELIST DAN VESTAL** of Seminary Hill, Box 6214, Forth Worth.

"Brother Vestal is one of the finest and most spiritual men of God I have ever had the privilege to work with," says the pastor.

Twelve conversions and many rededications were recorded.

EVANGELIST EDDIE MARTIN, 2036 Lititz Pike, Lancaster, Pennsylvania, was the speaker for the first united evangelistic crusade sponsored by the Gulf Coast Baptist Association, Gulfport, Mississippi.

Some 281 people responded to the salvation invitation and were dealt with carefully in the special after meetings. A large number of other decisions were made.

During this campaign the week-night crowds averaged more than 2,000, and the top crowd of more than 4,500 attended, it is reported, on the final Sunday night.

EVANGELIST EDDIE OAKS, Garland, Texas, recently held a two-week revival at the Baptist Preaching Mission in Dallas. The pastor, Rev. Bill Potter, reports 14 professions of faith, 10 additions to the church by letter, and a number of rededications.

EVANGELIST BILL PIPER, 122 Bradley Boulevard, Greenville, South Carolina, led a revival crusade in the Christian Youth Cinema of Philadelphia May 27-June 10 which resulted in 42 professions of faith in Christ, the establishment of 11 family altars, 15 commitments for full-time Christian service, and 125 dedications. Rev. John Fissell is pastor of the Chelton Avenue Baptist Church which sponsored the meetings.

Rev. A. R. Wicks of the Baptist church on White Head Island, Grand Manan, New Brunswick, Canada, writes of a good campaign with **EVANGELIST JACK YOST**, R. R. 2, Berwick, Pennsylvania. Among the decisions were the salvation of two young mothers. Brother Wicks recommends highly Evangelist Yost and his wife.

EVANGELIST DEL FEHSENFELD, 4521 Jarboe, Kansas City, Missouri, sends word of a "glorious" meeting in Flagstaff, Arizona. Although Brother Fehsenfeld went to the city to serve one church, the meeting developed into a united crusade with five small churches participating. Forty-one conversions were recorded. Rev. Warren Barnett was the general chairman of the campaign. Brother Fehsenfeld is a strong, Spirit-filled evangelist, greatly blessed of God wherever he goes.

EVANGELIST JOE MILLER, Maple Avenue, Camp Hill, Pennsylvania, conducted meetings recently at the Toland Mission,

Route 2, Gardners, Pennsylvania. Although this independent work is small as yet, four people found Christ as Saviour during the services. Brother Miller, after 18 years in the ministry, was ordained by Calvary Baptist Church, Wheaton, recently. He is a moving, powerful preacher.

EVANGELIST GERALD Z. OGDEN has completed a meeting at the Swedeborg Baptist Church, Swedeborg, Missouri. Rev. Norman Sanders, pastor, reports 15 conversions, 14 coming for baptism, and 1 for church membership.

EVANGELIST HARRY McCORMICK LINTZ, 1111 West Sunset Drive, Redlands, California, has conducted some fine campaigns recently.

In the First Baptist Church, Sparta, Michigan, 74 people accepted Christ as Saviour and 49 came for baptism, in addition to a large number of other decisions. Rev. Richard C. Kirk is pastor.

Forty-nine conversions were recorded in Dr. Lintz's meeting in the First Missionary Church, Fort Wayne, Indiana. Rev. Cornelius Vlot, pastor.

In Marietta, Ohio, 69 people came for salvation, with 49 making decisions about baptism and church membership. Rev. Harlan W. Stenger is pastor of the First Baptist Church in which Dr. Lintz preached.

We praise God for Dr. Lintz's strong ministry.

REV. PAUL E. GRABILL, Box 44, Grabill, Indiana, after eight years in the pastorate, is returning to full-time evangelism. Mrs. Grabill, gifted musician, chalk artist, etc. accompanies her hus-

band. They are commended by five denominations, travel in a house trailer, are members of Missionary Church Association, Ft. Wayne, Indiana. May God bless our brother richly. He has open dates beginning September 1.

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YOU READ
THE ADS IN
THIS ISSUE?



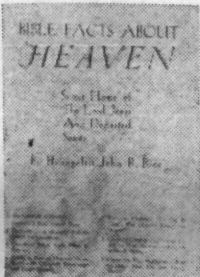
In Time of Death

Here's the most appreciated thing you can do: Give the loved ones a copy of the book

Bible Facts About Heaven

by

Evangelist John R. Rice, D.D., Litt.D.



This blessed booklet has been a sweet comfort in time of sorrow for literally tens of thousands. Hundreds have claimed Christ after reading its message. Nearly a quarter of a million copies printed in 15 years.

The eight chapter titles are: "The Comfort of Heaven," "Heaven, a Real, Literal Place," "Heaven Immediately Follows Death for Christians," "Christians Know Each Other in Heaven," "Saints in Heaven Observe Us on Earth With Complete Knowledge and Eager Interest," "For the Christian To Die Is Gain," "We Should Long for Heaven," "Christ Is Coming—May Come Today—to Take His Own to Heaven Without Delay," and "Christ the Way to Heaven: How to Make Sure You Are Going There."

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Wheaton, Illinois



What is a Minister?

Ministers come in assorted sizes and denominations. Some wear their collars frontward, others backward. Some wear vestments in the performance of their duties; some do not. But underneath these purely external manifestations there is a personality of deep understanding—a personality born, trained and educated to lead and enrich the lives of others.

Ministers are the spiritual leaders throughout life, from baptism to final rites. Joining man and woman together, ministers are master "knot tie'ers," liaisons of happiness!

Ministers are conservative in the way they live, yet spare nothing in the performance and devotion to their work. They are emblematic of that which cannot be seen, but only felt. They are mortals symbolic of an ideal, material leaders of the greatest of all intangibles.

Unlike many parishioners, ministers face tomorrow realistically. Back in 1900 a group of Minneapolis clergymen, realizing that ministers are the best insurance risks in the world, and therefore entitled to lower rates than the general public, organized Ministers Life—the only company that provides complete insurance protection for ministers including Life, Endowment, Accident, Sickness and Hospital coverage. That's why today, Ministers Life is the largest organization of clergymen in the country—a mutual union whose sole purpose is to provide tailor-made insurance programs to fit the exclusive needs of the ordained clergy.

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From the new book by this militant, evangelical Methodist minister of more than 55 years, 33 of them at Trinity Methodist in Los Angeles.



Bob Shuler Met These On the Trail

John Brown

An educator who dared challenge his times.

Thirty-seven years ago I served as chairman of the ministerial committee that brought John Brown to a great tabernacle campaign in Paris, Texas. The entire city was involved, and night after night for weeks I saw that great tabernacle packed to its capacity. People came from all over the county, although those were the days before automobiles were

plentiful. The altars were crowded.

I have often said that during those weeks I listened to a series of the greatest gospel messages I ever heard any man deliver. Brown was in his prime; young, strong, handsome, forceful, persuasive, eloquent. His messages literally swept the entire town and countryside.

I came to Los Angeles, and for some years I did not personally come into contact with this man. Then I visited his remarkable school in the Ozark Mountains. So far as I know, there is no other school in America like it. It was conceived as a place of higher learning for those who could not otherwise obtain an education. For years John Brown declined to admit students who could pay their board and tuition in other schools. His students gave one third of

(Continued from page 1)

in thine heart that God hath raised him from the dead, thou shalt be SAVED" (Rom. 10:9). The sinner does the "confessing" and the "believing"—God does the "saving." Those who wait for a feeling after sincerely meeting the conditions laid down in the Word, doubt God and cast reflection upon His integrity. God keeps His end of the bargain.

3 It Is Looking for That Which Is Nowhere Promised in the Bible

The word "feeling" is found but twice in the New Testament and in neither case is it in connection

with salvation. To look for a feeling is to seek something entirely unscriptural. God nowhere promises that if we accept and confess the Lord Jesus Christ, He will send a strange feeling through our bodies or show us a great light. The Bible does not say, "For by grace are ye saved through receiving a great feeling," but rather "... by grace are ye saved through FAITH" (Eph. 2:8). Jesus did not say, "Him that cometh to me I will give a great feeling," but, "Him that cometh to me I WILL IN NO WISE CAST OUT" (John 6:37). Nor did He say, "He that believeth in me will see a great light," but, "He that believeth on me HATH EVERLASTING LIFE" (John 6:47). We should adhere only to that which is written.

(Continued on page 6)

The Tenfold Sin

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4 It Is Failing to Be Satisfied With That Which Fully Satisfies God

Of Christ alone could God say, "This is my beloved Son, in whom I am well pleased" (Matt. 17:5). Christ pleased God in everything. He had come to do God's will (Heb. 10:7, John 4:34). That will was to take the sinner's place (II Cor. 5:21), bear the sinner's sin (I Pet. 2:24), and put sin away by the sacrifice of Himself (Heb. 9:26). In all of this God was thoroughly satisfied in token of which we hear God say, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:9). God raised up Jesus from the dead and exalted Him at His own right hand as evidence of the fact that His law had been kept, His holiness satisfied, His justice vindicated, and the believer's forgiveness eternally secured. Do not wait for a feeling. Rather, let your faith rest in and be content with that which completely satisfies God.

5 It Is the Danger and Sin of Adding to That Which Is Written

For one to affirm that assurance of salvation is not possible unless a great feeling is experienced, he must read it into or add it unto what is written. This is expressly forbidden in the Scriptures. The tragedy of man's fall and utter ruin began when Eve added the phrase "neither shall ye touch it" (Gen. 3:3) to what God had said. She tampered with God's Word. Revelation 22:18 says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." We must accept the Word of God as it is as final.

6 It Robs Faith of Its Simplicity

Nothing in the Bible is more beautiful than the simplicity by which a man is saved. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). It is not by long hours of agonizing prayer or needless waiting for some cataclysmic emotion, but by simple, child-like faith that we are saved. "BELIEVE on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "... Even to them that BELIEVE on his name" (John 1:12). "He that BELIEVETH ON ME hath everlasting life" (John 6:47). Those who wait for a feeling destroy the beauty and simplicity of faith.

7 It Provides a Shallow Foundation for Faith and Hope for Eternity

Those who build their hopes of eternity on a wave of emotion cannot sing, "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent Word." Feelings are fluctuating and temporal. The feeling you seek today may be gone tomorrow and with it is gone your assurance. A feeling, no matter how great, is too shallow a foundation upon which to build your hope for eternity. Let your faith rest in that which "shall not pass away" (Matt. 24:35) and join the glad song, "My hope is built on nothing less

Than Jesus' blood and righteous-ness."

8 It Minimizes the work of Christ and Frustrates God's Grace

When on the cross Christ cried, "It is finished," the work of salvation was complete. The debt of sin was paid; Satan's power was crushed; death was conquered and eternal life secured for all who will believe. We are saved by God's grace and mercy on the merits of Christ's work on the cross (Titus 3:5, 6 and Eph. 2:8, 9). Any other teaching frustrates the grace of God and makes Christ's death in vain (Gal. 3:21). All who demand that the sinner pray and pray until "something hits him" minimize the work of Christ. They fail to see the glory of God's grace—that salvation is a "free gift" (Rom. 5:18, 6:23) offered to all (Isa. 55:1, Rev. 22:17) to be received by faith alone (Rom. 4:4, 5).

9 It Provides the Flesh With Something in Which to Glory

Paul said, "He that glorieth, let him glory in the Lord" (I Cor. 1:31). And again, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). How easy it is for the flesh to glory in itself, even in spiritual matters! There is a strong tendency in those who claim to have "prayed through" to magnify, speak of and glory in their experience more than they magnify, speak of and glory in the Christ of the cross. Often, too, there is much boasting of a great experience when the outward life is no better than the life of the one who quietly confessed his faith in Christ and joyfully took God at His Word, "Make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14).

10 It Is a Stumbling Block to Others Who Would Otherwise Be Saved by Faith

This is, perhaps, the most wicked thing about the teaching that one must wait for a feeling to be saved. It has been my bitter experience many times to see young and old alike hindered from publicly confessing their faith in Christ and simply trusting Him because they were filled with fear—the fear that when they did confess their faith they would not get that "certain feeling." Thousands of souls would now be happily saved had not this unscriptural doctrine proved a stumbling block to them and had the clear, sound, simple plan of salvation been presented to them.

Dear readers, have you, because you have been told you must wait for a feeling, or for some other reason, rejected Jesus Christ and neglected the need of your soul? Do not delay the matter any longer. God's warning is, "To day if ye will hear his voice, Harden not your hearts" (Heb. 3:7, 8). "NOW is the day of salvation" (II Cor. 6:2). "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1). Come to Jesus NOW. Come to Him just as you are with no plea but that He died for you. Come because He bids you to come and promises not to cast you out. Come believing that what He did for you was enough and what God says is true. Come to rest in His finished work and take God at His Word. Romans 10:9 declares, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved."

If you now sincerely come to Christ, if you confess Him now to be your Lord and Saviour and believe now in your heart that He lives to keep you, and if you now believe, therefore, on the authority of God's Word that you are saved, sign your name below.

Date _____

Name _____

Address _____

I shall be very happy to hear of your decision. If you wish to let me know that you have been saved, or if you desire additional spiritual help, please write to EVANGELIST BILL PIPER, 122 Bradley Blvd., GREENVILLE, SOUTH CAROLINA. (This message may be had in tract form at 25c per dozen, 50 for \$1; 500 for \$9, and 1,000 for \$15, from the author at the address above.)

Amusements for Christians

by Evangelist John R. Rice, D.D., Litt.D.

????????????????

Here is a popular booklet dealing with most of the questions young people ask about modern amusements in the twentieth century. Answers problems about the movies, television, dancing, cards, chess, monopoly, skating, bowling, football, mixed bathing, popular music, the ice lollies, church socials and many other matters troubling immature Christians. There are 48 helpful pages written by a youth counsellor of long experience and recognition. (Plus 5% Postage)

ONLY 35c

Sword Publishers
Wheaton, Illinois

You Must Be Born Again

(Continued from page 1)

there that one day an old crane was out on the beach looking for snails, and down came a big white swan. The crane stretched out its great long neck, and said to the swan, "Where do you come from?"

The swan said, "From Heaven."

"Heaven?" said the crane. "I never heard of that place. Is it far away?"

"Oh, yes."

"Is it a good country?"

"Oh, yes."

"Is it better than this?"

"Oh, far better," and the swan went on exclaiming about Heaven, about its lakes and its rivers, and its fountains and its climate.

The old crane stood there listening, and when the swan was through, said, "Have they any snails there?"

The swan drew itself up and said, "No vile things! they wouldn't have them in Heaven."

"Well, then," said the crane, "you can have your Heaven. I don't want it. I want snails."

Don't you see a mighty truth wrapped up in that legend? I just as much believe that man has to be born from above before he wants to go to Heaven, as I believe that I exist. Take an unregenerated man, and put him under the shadow of the tree of life, and it would be Hell to him. Take the carnal man, the natural man, and put him on the crystal pavements of Heaven, and it would be Hell to him.

How solemn these words are: "Except a man be born again, he cannot see the kingdom of God," much less inherit it. If this thing be true, it is a most solemn thing, and you and I cannot afford to be deceived. Let us put the question here to ourselves: Have I really been born of the Spirit?

When I was born of my mother, I received a nature from my mother, and also life from her; but in Boston, seventeen years afterward, I was born from above; I received life from God—a new life, distinct and separate from the natural life. I obtained a life that is as everlasting as God's life; a life that there is no end to; eternal life. How did I get it? By receiving the Word of God in my heart. Christ says, "The words that I speak unto you, they are spirit, and they are life." There is life in His Word. You may take the Word of God into your heart, and there is the germ, there is the life. If I should take my watch and plant it, I wouldn't get any little watches, would I? Why? Because the germ of life is not there.

If I should plant a bushel of gravel, I would not get any more gravel, would I? But let me plant a bushel of corn at the proper time, and put it into the ground in the month of May, and let the dews of Heaven come upon the land, and the rain and the sun, and out of the death of that corn will come a new life. "The words that I speak unto you, they are spirit, and they are life." Then the Bible speaks in another place of the "incorruptible seed ... which is the word of God."

Oh, man, woman, you may be deceived about ten thousand things, but do not be deceived on this one thing! Make sure you have been born from above, that you have been born of God, that you have a life that comes from God, distinct and separate from the natural life, a new life, a new creation.

— THE END —

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Dr. Lee Roberson

Race Desegregation

(Continued from page 1)

eousness. But in Jesus' name I want to analyze the principles and problems involved in race relationships from the viewpoint of the Bible.

Perhaps more than many, I see both sides of this question. I am a born Southerner, lived in Texas until I was 44 years old. Both my grandfathers served in the Confederate Army in the Civil War. My Grandfather Rice owned 95 slaves who were set free by the war. He himself was a captain in the Confederate Army. So for most of my life I lived near colored people. I worked with colored people and sometimes employed colored people. I have preached in Negro churches. I had Negro choirs to sing in my church.

However, my viewpoint is not a typically southern viewpoint. I have lived in the North for six-

teen years. I brought from British Guiana in South America a fine Negro young man and helped put him through Moody Bible Institute. He looks to me as to a father.

The famous Negro singer, Elbert Tindley, son of the famous Methodist preacher and song writer Charles Albert Tindley, was a dear friend of mine and sang often in my conferences and revival campaigns. Several of my daughters have worked for months and years in Sunday Schools for colored people in Chicago. They did visitation in the homes of Negro people, loved them, won them to Christ, taught them the Bible. A colored boy, seventeen, now in the University of Chicago visited us the other day. A great many Christian Negroes take THE SWORD OF THE LORD and read my

books, and I value them most highly. So since I have an intimate knowledge of southern white people and understand their viewpoint, and since I love and respect colored people and have worked with them often, I think I can deal without prejudice as a minister of God with the great principles and problems of race segregation or desegregation.

I. The Races Are Equal Before God and Before the Law

People of all races are members of the same human family. We are blood brothers. This is made clear by many Scriptures.

In Genesis 3:20 we are told, "And Adam called his wife's name Eve; because she was the mother of all living." So whether Caucasian, Mongolian, or Negro, all races alike are descended from Adam and Eve.

When Paul preached at Athens, he said by divine inspiration that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26). All the men and women and children in the world are "of one blood;" so says the Word of God.

Actually, everybody alive on the earth now, descended from Noah and his three sons. The differences in color and other racial characteristics have developed since the flood. But racial differences are only superficial and incidental. We are one race of beings and all alike have the blood of Adam and the blood of Noah in our veins.

It is certain, from the Scriptures, also, that in God's sight white people are no more favored than Negroes. It is true that God had certain plans for the nation Israel which He did not have for other nations, whether white or black. But there is no distinction on racial grounds between white people and Negro people in the Bible. In the second chapter of Romans we are told how God offers salvation alike to all, and punishes sin alike with all. He said:

"Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; For there is no respect of persons with God."—Rom. 2:6-11.

Here we have the clear statement that "there is no respect of persons with God."

So the Gospel is preached "to every creature." God is just as anxious for a Negro man to be saved as for a white man to be saved. And exactly the same offer is made, the same plan of salvation is announced. Negroes and white people are sinners alike; Negroes and white people are to be saved just alike. One who repents of his sin and trusts Christ for salvation is saved and a child

performance as a prophetic challenge to the emptiness and nothingness of mere program and organization.

His eye is not dimmed nor is his natural strength abated.

of God, no matter what the color of his skin.

That means that in the Father's house of many mansions all the saints of God will be welcomed alike. I believe there will be no distinctions in Heaven on the basis of race and color. I believe that since there will be no sin, and no question of marriage and the problems connected with it, there will be perfect, happy mingling of all the saints of God of all races and colors in Heaven. In the sight of God there is no respect of persons. So I am glad to call every person who knows Christ as Saviour and who loves and follows him my brother or my sister. I find the warmest Christian love springs up in my heart when I meet one who is clearly a child of God and I find this love is the same with people of other races, as with my own race.

Again, we can thank God that we have in the United States of America a government which is built upon the democratic principle. Every person is equal before the law. One is not kept from citizenship because of his race or his previous condition of servitude. The Negro has a right to vote just as well as the white man. The Negro has a right to run for office and try to be elected, just the same as a white man. Both may fail; in every election more people

fail to get elected than get elected. But everyone has the same right.

Before the courts of the land every person is equal. Since men are frail, we may feel that the rich man has a little better chance in a court than a poor man. But fundamentally and essentially our government and our laws have

(Continued on page 7)

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Bob Shuler Met These . . .

(Continued from page 5)

and maintaining. They operate it. The waterworks is theirs. A flying field is of their handiwork. They build the furnishings. They operate factories which they have themselves constructed.

Brown's idea of education is that it must be threefold. The brain must be trained. The hand must be taught to operate to the best advantage. The character must be developed. According to this evangelist-educator, no education is complete that does not produce the best in thinking, in working, and in living. I have watched Brown's experiment grow until men like Jesse Jones of Texas, Captain Eddie Rickenbacker, and thousands of others, have become enthusiastic backers. A 50,000-watt radio station, builded, operated, and furnished its programs by the students of John Brown University, booms forth the message of this character of education.

John Brown was and is a Methodist. But Methodist educators smiled at Brown's efforts and scoffed at the students he sent forth. However, they are not scoffing now. The chief electrician of General Motors is a John Brown man. He got his electrical engineering holding the electric plant at John Brown University together with bailing wire from three in the morning until daylight. I heard him say so. The Brown Schools, for he now has two in Arkansas and four in California, have given the nation some of its best trained men and women. That they are sound in mind, body, and soul, goes without saying.

Brown is a pioneer. He dared to attack a new field and build a new philosophy of education. The years have vindicated him. If the New Deal had gone to John Brown University instead of to Harvard, Yale, and Columbia, for its experts, it would have at least produced a practical building program for the nation. No John Brown boy believes that you can feed the world by plowing up the crops. No John Brown graduate would contend that the way to have beefsteaks on the table of the millions is to shoot cattle in the pasture and leave them to rot on the plains. No John Brown student would advance a program of pyra-

midging debt into the billions so as to produce prosperity. Brown taught his students common sense. That factor must be much more popular in the education of the future.

But I must confess that John Brown had an advantage over most of the modern colleges and universities. He drew his students largely from the Ozark and Blue Ridge Mountains. The cleanest Anglo-Saxon blood in America found its way into his lecture rooms. His youngsters (he calls them 'younguns') were not sapped and corrupted by the big cities. He took them from the hills and woods. They still had the spark in them that made the pioneers invincible as they pushed westward.

Years ago I was intimately acquainted with a little mountain college and its graduating class of thirteen. Thirteen mountain boys! Six of the thirteen are in *Who's Who in America*. A seventh is dead and, when he died, *Who's Who in America* was giving him a quarter of a page. That's where John Brown was smart. He builded a school for the gang that have, from Lincoln until now, made America, and will continue to do so, if America remains America.

Years ago the Federal Radio Commission yielded to pressure and money and confiscated KGEF, a radio station that belonged to this editor. My government took \$50,000 out of my pocket and did not so much as apologize. John Brown was a witness in that hearing. Brown was for me. I will never forget Brown on the witness stand. So exercised was he at the possibility of a fatal blow being struck free speech in America that he wept as he gave his testimony. A reporter referred to him as "Jeremiah, the weeping prophet." When we consider the tragic things that have happened in America since that time, it would seem that the reporter was right.

Today John Brown is going strong. He is a speaker in the great Youth-for-Christ movement, owns an airplane, and is covering the nation. His schools are booming. He is the kind of man that God has picked up and hurled into the barrenness of ecclesiastical

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Race Desegregation

(Continued from page 6)

been based on the serious conviction that every man has exactly the same rights before the law. We take pride in this fact. I believe there is not a nation on the earth where there is as much liberty as in the United States.

It is true that in particular instances there are miscarriages of justice, there is discrimination. That is not any more true as between white and colored people than it is between Democrats and Republicans, as between rich and poor, as between labor union men and non-union men. Human nature being as frail as it is, there are some abuses, but, thank God, in principle we in America hold that every person is equal before the law. And all of us ought to insist that colored people have the same rights before the law as white people, and vice versa.

Race hatred is wrong. It is just as wrong when stirred up by Negro newspapers against white people as it is when stirred up by white people against Negroes. It is just as wrong when it is fostered by the National Association for the Advancement of Colored People as it is when it is stirred up by communists. And unfortunately, the communists and the NAACP too often have the same program and emphasize the same thing. Race hatred is wrong. It is just as wrong when stirred up in a church by a modernist infidel preacher in the North as it is when it is stirred up in the South by an over-zealous defender of southern white womanhood and the status quo.

I personally feel that the Jim Crow laws are not wise and that slowly, as fast as sentiment can be properly created so that the thing will be done righteously and calmly with the best results for both white and colored people, the Jim Crow laws ought to be abolished. But I say frankly that many things are worse than these, and most intelligent people would prefer to have Jim Crow laws than to have unrestrained intermarriage between the races. Christians everywhere should try to avoid oppression and take particular pains to be kind and thoughtful and unselfish in all inter-race relationships, but the matter is too great and complex to be settled sudden-

ly, and there are too many problems yet unresolved for an easy settlement. May the Lord give us grace as we consider some of these complicating factors.

II. Complicating and Hurtful Factors in the Desegregation Fight

The National Association for the Advancement of Colored People has, we trust, done a great deal for colored people. Unfortunately, it seems to me, in recent years the principal aim of the NAACP has been to wage a political war on segregation. All sensible people surely are for the advancement of the colored race. Everybody would rejoice if the National Association for the Advancement of Colored People were raising money for colored schools, were enlisting educators, political leaders, and Christian leaders in problems that beset colored people like the rest of us. If they were encouraging more Negro young men to be doctors, lawyers, preachers, and missionaries, we would be glad. If they were teaching Negro farmers how to make more money, or teaching apprentice workmen how to meet the standards of industry, and to raise their own standards of living, we would all be glad. I say I think it is unfortunate that the history of the National Association for the Advancement of Colored People has been taken up largely with lawsuits, with arousing colored people to a fury of resistance against rules in their own communities. Doubtless the NAACP has done much good. I fear that one great catastrophic result of the organization's work has done colored people more harm than all the incidental victories it has won. And that catastrophic harm has been to drive a cleavage, a wedge between the colored and white races, and to arouse such a fury of suspicion and resentment as it may take a whole generation of godly and righteous effort on the part of the leaders of both races to overcome.

Miss Autherine Lucy enrolled in the University of Alabama to take a graduate course in library science. But did she primarily want to become a librarian? We think not. She was then engaged,

and has since been married to a young Negro ministerial student in Texas. No, it appears that she was solicited and probably supported financially by the National Association for the Advancement of Colored People to make a test case, and so enable them to put on a legal battle.

Do not misunderstand me; I am glad that most southern universities in the graduate schools are opening their classes to Negro students. I am glad that Negro colleges have been very widely built with money furnished by southern even more than northern white people for the training of Negro teachers and leaders of every kind. Autherine Lucy was enrolled in the University of Alabama Graduate School. If the NAACP had been patient, in a few years that whole problem would have been settled, because the best southern white people and the best southern negro people were working at it together. But no, with a carefully worked out campaign, with a course that caused a riot, slander, and almost caused insurrection, the NAACP led in this matter.

Suppose we grant that probably the motives of the Negro leaders who planned this case, hired the girl to make an issue, and then carried it to court were good. Let us suppose, I say, that they were probably well meaning and very sincere colored people. But they did harm, nevertheless, harm to the cause of good colored people and to the relationship of the races.

Negro ministers, unfortunately, have also very often had a bad influence. The Negro minister in Birmingham who led in the organization of a Negro boycott of the buses, led that fight, unfortunately, not as a Christian leader trying to make good Christians and to lead in Christian understanding between the races. He led that boycott as a modernist and a socialist who was more concerned about racism than he was about Christianity, I fear. His training, his background, and his statements to the press show that, in my judgment.

Worse than modernist Negro ministers have been some Negro editors. Many of them have done a lot to stir race hatred, to stir people up to radical moves. They have led Negro people to brood over fancied slights and of limited opportunities. It is only fair to say that most Negro editors dealing

largely with an uneducated readership and with people of very limited cultural advantages and reading opportunities, found the field easy to exploit.

Communists, of course, have always been set to try to take advantage of every labor fight, every racial issue, and to stir up trouble in America and other free countries in every way possible. They have pictured America as a land of oppression, a land where colored people are abused and exploited and almost enslaved. That false and deliberately misleading picture puts America in a bad light, and helps in the fight of communists to raise sentiment in other countries against America. And it may be that communists have had more to do with stirring up this fight, and with bringing more unseen influence on the Supreme Court, on the NAACP, on politicians, and on magazines and newspaper editors than any of the people involved themselves realize.

Then there are politicians who hope to gain the Negro vote by stirring up the question of desegregation. It is equally true that some politicians in the South make much more of the issue than they ought, hoping to gain votes from ardent Southerners who think their way of life is being invaded and forcibly changed. But politicians who make wild charges and wild threats and strong appeals to the emotions of people on such a question often do more harm than good, and they becloud the issues.

I believe that all the propaganda, all the agitation, has been generally harmful in putting a cleavage between the white and colored races and arousing hatred, and in failing to face the real problems and principles involved.

Of course the socialists, generally, the New Deal element in our government, the so-called ultra-liberal element, are among the loudest in crying for an immediate integration of the races. The socialistic tendency in government is to take all the principal authority out of the states and build a large federal government to decide all problems. They would stop all preaching of the Gospel over radio and television that differs with the Jew or Catholic or modernist or Mormon. Socialists would make all workers uniformly join a union and pay union dues. The socialistic element everywhere tends to take the money away from the man who makes the most money and give it to others on relief who do not earn it. The socialistic principle is to cut everybody down to the same level, to pay the poorest worker as much as the best worker. So the

racial question is a natural juicy bit for the conversation and planning of socialists.

We should not mistreat colored people because socialists and communists are interested in the desegregation fight. But we should make sure that we do not give away the liberties of the people, that we do not make a monster dictatorship in the government, and that we do not throw away great American principles while we try to solve a problem about the races. You can be sure that the communists and the socialists are wrong in the main outcome they seek, though they may not be wrong in some detail about desegregation.

III. The Great Harm of Recent Racial Agitation

I believe I can show intelligent readers that great harm has come by undue agitation over racial issues. I believe the Supreme Court decision itself was ill-timed, political, hurtful. I believe the same about the propaganda of the modernistic, socialistic National Council of Churches and certain modernistic denominational leaders. I believe the agitation by the National Association for the Advancement of Colored People has also done harm.

First, it puts communists and socialists in a favorable light. Actually, communists and socialists are not for greater freedom. They say so, but when the socialists take over a government as they did in Germany under Hitler, and as they did in Russia under Stalin and other communists, common people lose their rights. Communists and socialists try to stir up laboring people against the American free enterprise system, and yet labor in Russia and in other socialist or communist countries does not have a tenth of the freedom and the prosperity which is provided in our own great land.

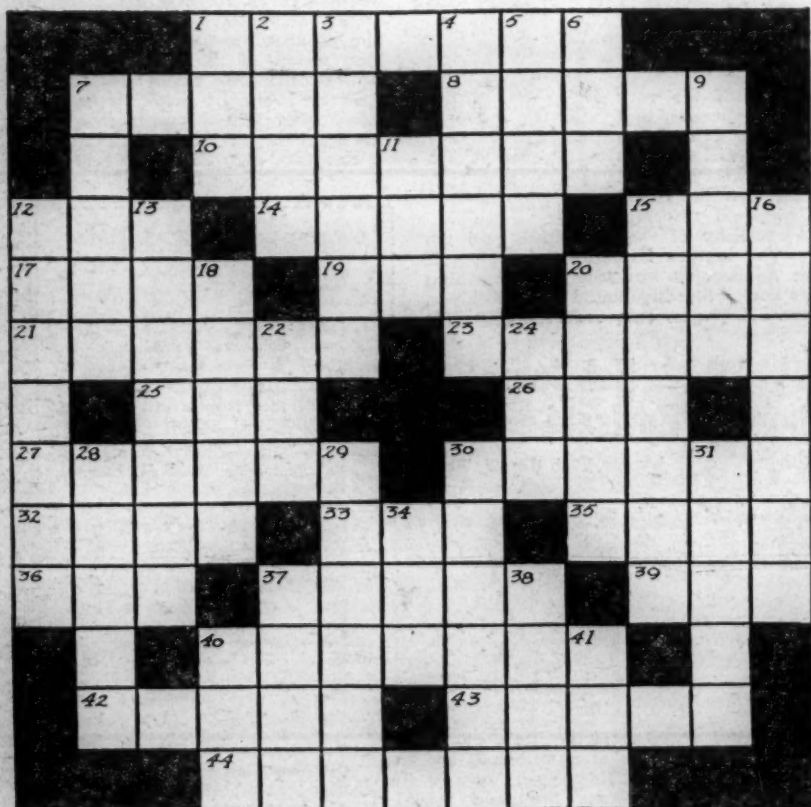
Do you suppose that any colored people would be better off in Russia than in the South? Do you suppose that colored people with their bus boycott in Birmingham, Alabama, would be happier in Moscow or Stalingrad? Of course they would not. And those who put America in such an unfavorable light and thus add to the fuel of socialists and communists do great harm.

The harmful race agitation has given a false idea to the whole world. Ex-president Hoover was right when he said that Negroes have more cars in America than all the private individuals under the Iron Curtain combined. We have so many good things to talk

(Continued on page 9)

Digging Deeper?

By Aunt Neva



Have the crossword puzzles caused you to dig deeper into the Word of God? If so, then we're glad to hear it. We not only want the puzzles to help increase your knowledge of the Bible and give you times of real enjoyment, but to cause you to read more and more of the Word. Some of the puzzles may be a little more difficult than others, but don't give up... just dig a little deeper. With the help of your concordance, the proper name index (as in the Scofield Reference Bible), your maps and the dictionary you're bound to find the answers.

As a reward for your digging this week, we have for you a copy of the booklet by Evangelist Robert L. Sumner, *The Blight of Booze*. It is a strong, convincing message on the terrible results of liquor.

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1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.
2. PRINT (not write) your own name and address in the blank below the puzzle and mail to: Aunt Neva, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers on another sheet of paper.

3. To receive the booklet, *The Blight of Booze*, your entry must be postmarked by midnight, SATURDAY, JULY 13, 1956. If your paper is late in arriving, please send the puzzle and give us the date your paper arrives. The answer to puzzle number 31 will appear in the July 20 issue of THE SWORD OF THE LORD.

Puzzle Number 31

CLEWS ACROSS

- 1 A loved companion of Paul; son of Eunice, a Jewess, and a Greek father
- 2 Lyric poem (EP — — —)
- 3 Marsh grasses
- 4 Men of a country on the west coast of Asia Minor
- 5 Self
- 6 Old kind of lace, made on netting
- 7 Advertisements
- 8 A servant in Saul's household (II Sam. 9:2)
- 9 Cylinder (Abbr.)
- 10 Young ox (S — — —)
- 11 Make possible
- 12 Daughter of a woman who contrived a prophet's death
- 13 Light
- 14 Fifteenth book of the New Testament (Abbr.)
- 15 Iridescent
- 16 Servile
- 17 Father of Rizpah, Saul's concubine
- 18 Solomon's servant (Desc.) who returned from Babylon (Ez. 2:57)
- 19 Scribe, who stood on a pulpit of wood and read the law of Moses
- 20 Soothing command to horse
- 21 Growls
- 22 Ever (Contr.)
- 23 Inhabitant of Zair, in Edom
- 24 Ill will
- 25 Brother of Moses, whose spokesman he was
- 26 The Lotus

CLEWS DOWN

- 1 King of Hammath, who, in gratitude, brought David gold and silver (II Sam. 8:9)
- 2 False god
- 3 Impending evil
- 4 Forms a wake, behind
- 5 Fowls
- 6 Yea
- 7 Collection of marble sculptures, from Athens, now in British

Museum (— L — — —)

- 9 City of Canaan, destroyed for its wickedness
- 11 Slippery and cold
- 12 Same as Hezekiah (Matt. 1:9)
- 13 Prophet who hid a hundred prophets in two caves
- 14 Spray
- 15 Astral
- 16 Disconcert
- 17 Joint
- 18 Used in soap making,—a business many centuries old
- 19 Took nourishment
- 20 Disturbs the peace
- 21 Wise, devout, and courageous Jewish captive, called also Belshazzar
- 22 Sister of Moses
- 23 Pertaining to Mars
- 24 Deface
- 25 In John's vision of the new Jerusalem there were twelve, each of pearl
- 26 Pierce with a dagger, as Ehud killed the Moabite king
- 27 A desert in Eastern Arabia
- 28 Rearrange "ROE"

Answers to Puzzle Number 29:

XXX

TRANSGRESSION
R D I E O O A R E
UZAL AMI CALF
SIM ABASE NEA
TF ASENATH AR
W ASS S HER I
O SHEM LAME O
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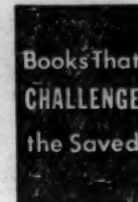
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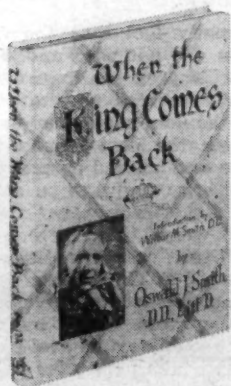
"I never thought of it that way," he said.

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Race Desegregation

(Continued from page 7)

about, and colored people as well as white people are advancing so rapidly both in their social gains and their economic status and their enjoyment of all good things of life, that the great agitation for more immediate desegregation leaves a false impression on the whole world. The people in India and Africa suppose that in America Negroes are exploited and abused and held down to the most abject poverty. That simply is not true.

And again, the racial agitation which has been going on wrongs southern white people. Southern people carry a great load. By law it is required that schools be provided for colored people that are equal in facilities to the schools of white children. But colored people have more children and far less money. The white people pay the taxes and build the schools for both colored people and white people. And that has been widely accepted everywhere in the South, and colored people have more new schools than white people have. White people are wronged when they are made to appear as oppressors of colored people.

The white people of the South have great problems of adjustment. They are honestly trying to get Negroes into the whole life of the people. Negroes are being put on police forces. Negro lawyers are practicing in courts. Negro ball players are playing on the teams. Negro entertainers are singing and playing before white audiences. They have programs on every southern radio station. Very largely they are being employed in industry and business and being paid better and better wages.

Consider, when you read some sneer in the *Christian Century* magazine by some infidel modernist in the North, that the southern Christians are generally Bible believers and are generally in constant daily touch with Negro people and treat them kindly. Generally speaking, the South is not against being kind to colored people. They are simply against the dictatorship from the North. They are against the Supreme Court taking over the rights and authority of the states. They have genuine problems to solve in their relations with colored people, and these problems are often much more serious than outsiders know, and the problems cannot be solved so easily as by simply repealing Jim Crow laws. All intelligent people ought to give southern white people credit for wiping out lynching in the South, and rapidly improving the opportunities of colored people.

The racial agitation very generally does wrong to the South because southern white people are not alone in not wanting intermarriage of white and colored people. Generally speaking, there is no more integration of races in the churches in the North than there is in the South. Generally speaking, the best white people and the best colored people in the North do not seek the intermarriage of the races. White people in the South, on this matter, want only what white people everywhere else want. They want to handle their own problem and maintain their own standards, without too much outside interference. The racial agitation in the newspapers and magazines and by politicians in the North has very generally been unfair and uninformed.

The agitation has aroused hate and suspicion between the races. Beyond any shadow of doubt, as replies from editors in all the principal southern cities has shown to a national magazine which made a survey, the races are farther separated now than they have been in the memory of living people. There is more suspicion, there is less friendly contact, there is less chance to work out the problems. The action of the Supreme Court, the lawsuits and accusations of the National Association for the Advancement of Colored People, and the political speechmaking have done great harm.

I have no doubt that this agitation caused the death of Emmett Till. That colored boy, who attempted to embrace and to make

a date with and to seduce the young married white woman, was spurred on by widespread feeling, a cocky attitude agitators have cultivated among colored people. Remember, it was down in the delta country in Mississippi, where a white woman dare not walk the streets alone at night or go anywhere alone at night because of the animosity and the standards of the large Negro population. On the part of colored people, all this agitation makes for bad incidents. It makes for cases of murder and rape. It makes for some rare cases of vengeance and cases in which offended white men, even good men, take the law in their own hands.

Let me suggest, then, that on this matter, Christian people walk softly. Do not criticize people who have problems you do not know about. Give everybody concerned time to work out the problems wisely and well. The hasty way, the way of charge and countercharge, the way of making political capital out of sectional problems and religious problems, is not good for America. It does not solve the problems involved. It does great harm to both white people and Negro people. To arouse hate and resentment and suspicion, to build a wall between the races, is wicked and unchristian.

IV. How Much Integration as Sought by Many Is Desirable and Right?

Negro citizens should be recognized as first-class citizens, yes! With all the rights and privileges and responsibilities which fall on first-class citizens. People of all races are children of Adam. We are brothers in blood. Those who have been converted, who have personally trusted Christ as Saviour and have been born into the family of God, are all children of God alike and are spiritual brothers in Christ. Yes, we can thank God that in Christ there is neither bond nor free, neither male nor female, neither Jew nor Gentile. There is a wonderful and sweet equality before God, and all of us who are Christians want it to be that way.

However, we must remember that, while all are equal before the law, and all are equal as far as the need for salvation and the opportunity for salvation and the privileges of Christian life are concerned, yet that does not make everybody alike.

Here a man and wife are both saved. But the woman is still a woman and the man is still a man. The man is still accountable to God as the head of his home.

Here a father and a son are both saved. But the son is still to give allegiance and submission to the father's rule.

Here a teacher and a pupil are both Christians, both going to Heaven, and brothers in Christ. But the teacher has a responsibility that the pupil does not have, and the pupil owes an obedience that the teacher does not owe.

Suppose I employ two men. Both are citizens of the United States. Both have the same rights before the courts, and both have the same rights to vote or run for office. But one man may have skills the other does not have. One man may earn a dollar an hour and the other may earn three dollars an hour. You see, equality before the law and equality in standing before God do not mean that all the differences between people are done away with.

Is complete integration always wise? No, it is not. For a moment, leave off the question of the races and you will see that in the very nature of the case, it would not be proper nor right to put everybody on the same plane.

In the United States Army, there is a difference between officers and enlisted men. Do you say there ought not to be that difference? There is a difference between the sexes. Do you think that men and women ought to dress alike? Do you think they ought to be required to meet exactly the same standards, and have exactly the same privileges? Of course they ought to do right, but a woman ought to be a good woman and a man ought to be

a good man. They are not the same.

A clear distinction ought to be made in a military camp between military personnel and civilians. Do you see that complete integration of soldiers and of civilians is not desirable or wise?

If you want complete integration of everybody, would you compel every worker to join a union? Would you take away the rights of those who do not feel led of God to yoke up in the unions and to support leadership and pay union dues? You may desire to belong to a union yourself. You may think it right. But do you think that people ought to be compelled everyone to fit into your plan? That is a socialist-communist idea, but it is not the Christian idea and not the American idea.

Suppose here at the Sword of the Lord office we need workers and two young women come to offer themselves for work. One is a Christian, the other is not a Christian. Would you say that I have no right to choose whether I hire a Christian or a non-Christian? Socialists and communists would say so, but that is not the American way, and not the Christian way. To compel Christians and non-Christians to work together whether they want to or not and to compel employers to hire them whether they wish to or not is certainly not the American way and it is not fair either to Christians or to non-Christians.

In my personal life and my family life, are we to make no distinctions? Is it wrong to select friends that I enjoy being with and who see things as I see them? Is it wrong for me to entertain in my home some whom I particularly enjoy or to whom I wish to show some favor? Or must I be compelled to receive everybody, known and unknown, loved or unloved, on exactly the same basis in my home?

This matter of so-called complete integration which ignores the differences and preferences and would compel an even level without any reference to the rights and preferences of individuals is utterly wrong, un-American, and unchristian.

I have six daughters. I have some rules that amount to segregation. And the girls agree with me in this segregation. We segregate the drinkers from the nondrinkers. No man who drinks can keep company with one of my daughters. No man who does not believe the Bible can keep company with my daughters. We are really much stricter than that. Do you think that segregation is wrong in this case?

Suppose Christian people found a Christian school. Suppose they restrict the student body to people of like mind, to people who take certain vows and enter into certain agreements about godly living. Is that wrong? Suppose that these Christian people decide that in such a school only students who meet certain requirements will be enrolled. I know this is free America, but doesn't that school have freedom, too?

As one great man of God said, "We have a right to found a school for bowlegged people, if we want to. This is America!" I think I have shown you that "complete integration" would be hurtful.

An old proverb says, "Birds of a feather flock together." What is wrong with that? It is an inherent rule in human nature that like people seek fellowship with like people.

That is one reason why there is nearly as much segregation in the North as in the South.

Mr. Roi Ottley, a noted Negro scholar, in the *Chicago Daily Tribune* for May 5, said:

"The great Negro concentrations in the northern cities have not only made for segregated education, but in some places for inferior education. The Ashmore project found the schools in the Negro neighborhoods are the oldest, and provide the least adequate physical facilities; and they produce a high proportion of juvenile delinquents and problem children.

"Segregated education is not absolute in the North—but 85 to 90 per cent of the Negro children go to schools where the student body is completely or predominately Negro. This is for the simple

reason that a child attends the school nearest his home, and if he lives in an all-Negro neighborhood he is likely to attend an all-Negro school.

"The four principal high schools on Chicago's south side break down this way: Dunbar with 2,000 pupils has only one white student, Phillips with 2,000 has one white child; Du Sable with 2,000 has none, and Englewood with 2,200 has 75 white pupils.

"Chicago is not unlike Detroit, Cleveland, Philadelphia or New York City."

Do the people in Chicago suppose that it would be better Christianity, that it would make for better understanding or better education to compel white high school pupils to attend Dunbar High School, which has only one white student to 2,000 pupils, or Phillips High School with 2,000 pupils, which has only one white student, or Du Sable High School with 2,000 students, which has no white students whatever? Some segregation is natural and proper. It makes for happiness and occurs naturally when there is not too much agitation and when it is not made a special issue and quarrel. And if Chicagoans are willing for their high schools to be largely segregated, why should they feel compelled to force desegregation in the South?

Do you suppose that it would do great good to make a special issue of integration of the races in churches? Many people seem to think so. And I am surprised to find that people do not generally know that in the South until recent years when the NAACP campaign became so offensive, it was customary for colored people to occasionally attend the services of white people. They often attended my revivals. They did not embarrass white people. They did not unduly call attention to themselves. They simply wanted to hear the preaching of the Gospel and to be blessed, and they were welcome on that basis. They were not seeking to unite socially and to achieve intermarriage with white people. They were not agitators like Autherine Lucy. And so I am always glad to preach to colored people, and I am never offended nor embarrassed at fellowship with colored people.

But suppose we founded a church which made it a main principle that we would enlist white people and colored people together; would that be good? Would that advance the cause of Christ? The answer is, proved by every single case I have ever heard of where a church took such a stand, that it would not help the cause of Christ, it would not lead souls to be saved, it would not advance Christians in spiritual nurture. No well-known church in the world which is much occupied in campaigning for uniting races is a strong soul-winning church. God does not want me to spend my time crusading for racial equality. He just wants me to preach the Gospel and help people do right. The churches are not meant to be political arenas. Generally speaking, colored people are happier and make better Christians and do better Christian service when they go where people sing the kind of songs they like to sing, where they hear the kind of preaching they like to hear, where their young people can meet together on the happy basis that young people like, and where the young people, of course, will find their mates for life, and their friends for a lifetime.

We do not insist that Catholics and Protestants should always worship together. We do not insist that Episcopalians and Mormons must always worship together. We do not insist that Baptists and Methodists always worship together. If we are Christians, we ought to love one another. But confirmed Methodists ought to join Methodist churches, and Baptists ought to join Baptist churches. And colored people will generally be happier to join colored churches, and white people will generally be happier to join white churches. There is no lack of love, no lack of fellowship, in going where one can be happiest and with people among whom one feels most at home.

No one insists that a laboring man in an industrial suburb should leave his suburb and go across town

to join the university church to hear lectures on Kierkegaard and Barth and Existentialism! If the university man is a Christian and the laboring man is a Christian, they can have sweet fellowship; but why make an issue that they must at all cost be forced to sing the same songs and join the same church and hear the same preacher? There is great freedom in Christ. Thank God, there is great freedom in America. Let's keep it that way! That involves no hatred toward Negroes nor toward Catholics, nor toward anybody else. It is only a sensible and spiritual conclusion.

How far can we go in racial integration? Ought we to have intermarriage of white and colored people? I think the answer to that question is definitely no. Throughout the Old Testament, we find that the intermarriage of Jews and Gentiles was discouraged, and unless a Gentile should become a Jew in religion, it was absolutely forbidden. And so through the years it has generally been true that the intermarriage of people of different races tends to turn out unhappily. Marriage of white people and Negroes does not generally turn out happily. I think it is, in every case, a mis-

(Continued on page 10)

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Race Desegregation

(Continued from page 9)

take. I think that every sensible preacher, educator, and sociologist in the world would tell you that generally the marriage of two people who have violently different backgrounds is likely to end unhappily. Protestants ought not to marry Catholics. Those who do not drink ought not to marry people who drink. Christians ought not to marry even non-Christians. The poor boy ought not to marry the rich girl when he cannot give her the things she has been trained to expect and which she thinks will bring happiness. I say that for any two people to marry with violently differing backgrounds means nearly certain unhappiness. Therefore racially mixed marriages are hurtful and unhappy and wrong.

Well, if my girls are not to marry colored men, are they to have dates with colored men? Wouldn't a colored young man be happier if he would seek the company of available young women with whom he might make a happy marriage? And would not my daughters be more sensible to accept only the company of men who might make acceptable husbands? Complete integration of the races is undesirable. It would not be happy for colored people or for white people.

We ought to insist that abuses be avoided; we ought to try to break down prejudice. We ought to see that every man maintains his rights before the law. We ought to value every soul alike as dear to Christ. But to compel people to be together who do not wish it is hurtful and wrong.

V. How Negroes Would Lose by too Rapid or too Complete Integration

Southern Negroes may well lose far more than they gain by too rapid or too complete an end to segregation.

On this matter I want to call attention to the testimony of Mr. Davis Lee, Negro editor of the Newark, New Jersey, *Telegram*. Editor Lee has the following to say:

"The efforts being made by certain paid agitators and pressure groups to have segregated schools in the South declared unconstitutional may cause southern Negroes to lose a lot more than they gain.

"The trouble with this movement as with similar ones, is that the initiators don't count the overall cost to the race. The present effort is designated to destroy the whole pattern of segregated social order in which there will be no distinction on the basis of race, religion, color or nationality.

"That is a laudable objective, but human nature just has not changed that much and the achievement of such an objective could cause repercussions that might set the Negro back fifty years.

"Integration in the schools in the North and East is not a howling success. A Negro can attend most of the schools up here and get an education, but few of the states that educate him will hire him as a teacher. The state of Connecticut doesn't have twenty-five Negro teachers.

"Recently I visited Albany, the capital of New York State, and learned that the city employs three Negro teachers. Our own city, Newark, with Negroes consisting of 20 per cent of the population, employs 2,200 teachers, but only 70 of them are Negroes, and we don't have one Negro principalship.

"Nowhere in these integrated states do Negroes get anywhere near proportionate representation. Every device is employed to keep qualified Negroes from being assigned.

"This is not true in the South. The state of Georgia employs 7,313 Negro teachers and paid them close to \$15,000,000 in salaries last

year. North Carolina paid its Negro teachers over \$22,000,000 last year. Florida is another state that ranks at the top on teacher pay.

"If the states that are now pouring millions of dollars annually into Negro pockets which provide our people with money that enables them to enjoy the dignity of man, to enjoy the prestige and respectability, to buy homes and the necessities of life, are forced to abandon the segregated school, 75 per cent of the Negro teachers in the South will lose their jobs. Not only that, but approximately 20,000 Negro principals will lose their jobs as well.

"Can the Southern Negro afford to take this sort of economic licking for the privilege of sending his kids to a mixed school? I don't think so. The price is too great.

"Certainly ruling out segregation in schools is not going to change the habits of the Negroes, but white employers will definitely change their habits and to the detriment of these poor people who are not responsible for the forced change.

"This present movement to end segregation in the schools is merely the beginning of a well laid plan to completely end segregation in everything in the South. If this happens, the Negro will be thrown into direct competition with the white race, and our business institutions will crumble.

"No place in the world do Negroes own and control as much as do those in the South. Atlanta is without question the Negro capital of the world. It's the center of Negro culture, education, business and finance. And both Negroes and white live, work and operate business without either being conscious of the other's race.

"During the past two years I have spent more time in the South than I have in my office, and I have interviewed thousands of Negroes in all walks of life and I have found very few who favor mixed schools. They want their own schools, but equal facilities. This being the situation, one questions the fairness of forcing these citizens to accept what they don't want. If a little group of paid agitators succeed in forcing their will upon these people, it appears to me that they should at least be given an opportunity to be heard.

"Right now the Southern Negro is in a better spot educationally, politically and economically than the Negroes any place else in the world. Race relations are continually improving. Every day more Southerners are recognizing the Negro as a man and according him the respect which he merits, but the Southern Negro himself can do more about improving conditions than can courts, legislation or pressure groups.

"Despite all the hullabaloo about the liberal East and North, no Negro has been made head of a state college or university. Down South the woods are full of Negro College and University presidents. Down in Texas a Negro college president of a state school gets \$15,000 a year.

"Not too long ago, Negroes went into court and demanded equal facilities in our schools. The courts ruled they were right. All the Southern states embarked upon a school building program never heard of before in the history of our nation. And this effort to give Negroes equal school facilities is an honest one.

"Now after these states have spent millions, as they

were requested to do, a group goes back into the courts declaring the separate but equal law is unconstitutional, that nothing less than integration will do. That doesn't seem fair to me."

Let me ask you to seriously consider what this Negro editor says. The State of Connecticut, without segregation, "doesn't have 25 Negro teachers." Georgia, with segregated schools, has 7,313 Negro teachers and paid them close to \$15,000,000 in salaries last year. Mr. Lee says that if southern states "are forced to abandon the segregated school, 75 per cent of the Negro teachers in the South will lose their jobs. Not only that, but approximately 20,000 Negro principals will lose their jobs as well."

We are glad that there are great numbers of Negro doctors and lawyers and other professional men. Negroes have some large insurance companies and some large business firms. But it is only fair to say that if colored people were discouraged in patronizing colored people primarily, then many of these doctors and lawyers, like the teachers, would be out of business. The white lawyers and doctors, with better training in many cases, would get more of the trade. The white insurance companies would get more of the insurance business. What is wrong with allowing colored people, where they wish it, to specialize in serving colored people, and letting the whole race prosper and grow up together and increase its culture and its economic standing? It would be a great blow financially if the segregated schools were abandoned and the segregated way of life were abandoned—a blow, I mean, to colored people themselves, and the loss to them of many millions of dollars worth of income.

But I have not mentioned one of the greatest harms that would come by ending segregated schools. There would immediately be aroused such tensions and such pressure on Negro students in schools with a large white enrollment as would be harmful and miserable. In the first place, colored children would usually find themselves less advanced and at a disadvantage. Then they would often not be accepted socially, even by the families of white children with whom they attended school. It would not be wise nor right to force into intimate contact those who would have natural differences in culture, background and color. Two cats with their tails tied together and hung over the clothesline will be much more apt to fight than if they are each allowed to play together or apart as they like. Forced association would be harder on Negro children than on white children. Why make a little colored girl attend school where she would feel inferior, instead of where she feels at home?

VI. Give Negro People Time to Earn Their Place in Society

How far the colored race has come in America in the ninety years and more since the Civil War! They are better off than colored people anywhere else in the world. In fact, they are better off than any other kind of people anywhere else in the world but in America, and for that all of us should thank God.

However, we have seen a race of people rise up from heathen savagery in a few short years. I think I have looked in the face of Negroes who were brought from Africa as slaves and then freed during the Civil War. But the race is young in its culture. It has a great future. Who knows what wonderful progress Negro people may make in the next ninety years, by the grace of God, in this free America!

However, it is only fair to say that Negro people, for their own happiness and the happiness and welfare of everybody concerned, ought to have time to earn their way in certain fields before they are forcibly integrated in the schools and elsewhere with white people.

Wherever colored people can be integrated happily in the schools, without pressure and tensions, well and good. But it is a simple

fact, widely known, that the educational standards in Negro schools are considerably lower than those in white schools. The race is young. There is less literacy and less literary background among colored people than among white. The teachers have generally had poorer training. So Negro students in a certain grade, I am told, are often about two grades behind pupils in white schools graded similarly. If all the fourth-grade Negro students and all the fourth-grade white students were put together, Negro students would be at a great disadvantage. Either the white students would be held down, or the Negro students would be pressed into work of which they are not quite capable. A little time will bring a happy adjustment in this matter. The quality of Negro teachers is increasing. The equipment for Negro schools is continually better. Standards are being raised. Colored people will prove themselves if we give them time. But a forcible integration now would often be a great disservice to both white people and Negro people.

In moral standards, also, Negro people need to grow. We must remember that we should not expect in three generations from savagery and heathendom in Africa the cultural advance of centuries. Negro people have not been able to quite match the centuries of civilization which the white people have had. That is not all the fault of colored people. It does not indicate any inherent inferiority in the race. But the race is young as far as years of civilization and culture are concerned. And in moral standards, there is an obvious difference.

Before me I have the series of articles published in the *Chicago Daily Tribune*, written by a scholarly Negro, Mr. Roi Ottley. This cultured Negro says, "In Chicago nearly 17,000 Negro babies are born yearly and at least 4,000 are illegitimate. This would be about average for all northern Negro communities." And then he says, "To begin with, common law marriage and illegitimacy are not condemned seriously within the Negro community, except among the middle and upper classes." Would you condemn a white father or mother for thinking of this fact before allowing their children to seek negro companionship?

Again, in the same series of articles, Mr. Ottley says that 93.6% of all drug addicts in Stateville (the Illinois state prison) are Negroes.

Some years ago in Atlanta, Georgia, I am told, a check proved that venereal disease was ten times as frequent among Negroes as among white people. I know that in Dallas, Texas, where I long lived, the ratio was similar.

Now suppose that the question of whether white people and Negro people should use the same swimming pools in the parks in Atlanta comes up. Do you see any reason why intelligent and kindly white people would prefer that Negro people have their own parks and swimming pools and white people use different parks and swimming pools? I think any parent can see that it is not merely race prejudice to prefer that.

Can you see how, even in Illinois, parents might seriously object to white young people mixing continually with Negro young people in high school, in social affairs, and even in the church, when, although there are far more white people than Negroes in Illinois, there are 16 times as many Negro dope addicts as white dope addicts?

Would you want white young people and Negro young people to go to the same social affairs, ride in the same cars, attend the same entertainments, and date together, when approximately one out of four Negro births is an illegitimate birth, and when this Negro authority plainly says that "To begin with, common law marriage and illegitimacy are not condemned seriously within the Negro community except among the middle and upper classes?"

I am not saying that Negroes are inherently inferior. Perhaps with the right kind of encouragement and help they will keep on growing culturally and raise their standards. With the right kind of preaching and teaching, they may grow the finest moral standards;

our own white people generally do not have as high moral standards as we would like.

In religious leadership, there is a great dearth among Negroes. Unfortunately, those who have gone to principal universities and theological seminaries in the North have generally turned out to be modernists and socialists instead of evangelical believers. We ought to do all we can to help educate a strong fundamental, soul-winning Negro leadership. We ought to encourage the churches. But Negro churches do far better at evangelizing Negro people than white churches do, and we should back up these Negro churches. We should give literature and help train preachers and teachers, and give every encouragement. But desegregation is not the principal answer to this problem.

Negro people have a wonderful racial heritage earned since emancipation. How far they have come in these years since slavery! Let us all thank God for it. But generally speaking, Negro people should have some time to earn their way. Individuals and races and nations must be received largely on their merits. And we may be sure that if we are wise and kind and patient, and if we do not force people against their wills, we will see these matters settled bit by bit through the years, with Christian forbearance and with American freedom unhindered.

VII. The Great Problem Is Not Segregation but Sin

Do you think that you can solve the tensions and problems between races by passing a law? No, the trouble is not in lack of laws. The trouble is in the poor, depraved human heart. Colored people have more trouble with colored people than they do with white people. The ratio of murders, the ratio of wife-desertions, the ratio of divorces among Negro people is

(Continued on page 11)

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God's Remedy for . . . World

(Continued from page 1)

mercy says this, "When these calamities fall upon them, then, 'If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.'"

It doesn't take an eagle eye today to see that the world is in trouble and distress. In every paper we read that crime and trouble and violence are filling the world. We think of the "H" bomb, we think of the fear that fills men's hearts, we think of the distrust of one nation for another, and we come to realize that humanity has never lived in such uncertainty and distress.

Now America is at the heart of all this trouble. We have acquired the hatred of the majority of the people of the world. We are in greater danger than any other nation. The communistic forces of the world would delight to wipe us and our way of life and our Christianity off the face of the earth. Is there a remedy for the situation? Is there any way out? Is there any hope for America? Yes, our hope lies in getting back to God. Our hope lies in God's old-time remedy given in the text—in humility, in prayer, in seeking God's face and turning from our wicked ways.

We still sing, "God Bless America." He still wants to bless us. However, we do not see any great wholesale turning to God on the part of our nation. We are so far gone down the road of sin and pleasure and liquor and license and worldliness that we wonder if we will ever get back on the right track. Surely, only the return of Christ can straighten things out. But I believe this: Chris-

tianity is an individual thing and America is composed of individuals, so if we look upon this text as God's message to individuals, if we take it to our hearts and apply it to our lives, surely God will answer our prayers and bless our nation. The more of God's people who get right with God, the better country we will have.

I. We Note First That We Are God's People

"If my people . . ." There are more than two and a half billion people in the world. They were all created by God, but they are not His people in a saving sense. Many of them hate Him, others reject Him, and others ignore Him. Men talk today about "the brotherhood of man and the Fatherhood of God." This sounds sweet and beautiful, but it is not true in a spiritual sense. We are brothers only if we are in Christ; God is our Father, only if we have come to Him through faith in His Son.

In John 8:44 Jesus is speaking to a group who claim special kinship to God, yet they hated Christ and sought to kill Him. Jesus said to them, "Ye are of your father the devil, and the lusts of your father ye will do."

It is true that those who follow Satan and do his works and reject Christ are not the children of God. Now how do you become a member of God's family? Well, you become a member of an earthly father's family through physical birth, and you become a member of the Heavenly Father's family through a spiritual birth. Jesus said, "Ye must be born again." This is the thing that makes one a child of God.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

There is a vast difference between God's people and other people. God's people have trusted someone other than themselves. They have realized their own weakness and have looked up to Heaven, trusting one higher and greater than themselves. God's people seek God's glory and not their own. The worldly man thinks of himself and his own interest—God's man wants to bring glory to the Father. God's people are serving God and not Satan. "He that is not with me is against me." There is no neutral ground. Are you serving God? If not, your influence is against Him and His cause. God's people are headed in a different direction. All men come into life the same way, they walk down the same road, they come to the same fork of the road. Some people take the upper road of faith in Christ and end in glory; some take the low road of the world and end up in eternal death. But God in this text is talking to *HIS* people.

II. We Are Called by His Name

"Which are called by my name." In the book of Acts we read that the disciples were first called Christians at Antioch. The name was given to them in scorn. Their enemies thought that they were heaping insults upon them. Now this name is the brightest badge that anyone can wear. I wonder why these people called the disciples Christians. Surely it must have been because they reminded them of Christ. I wonder if you and I ever remind anyone of Christ. I am sure we want to do this. God help us so to live that others may see Jesus in us.

If you bear the name of Christ the world expects more of you. You must live up to this name.

Other people can do certain things and go to certain places and the world pays no attention to them. But the world expects more of a Christian. We must be careful how we live, how we act, what we say, and where we go.

Alexander the Great had a soldier in his army who also bore the name of Alexander. But this man was a coward. Alexander the Great called him before him and said to him, "You must either live up to your name or you must change it." Oh, are we living up to the name that we bear, the name of Christ?

Adoniram Judson walked down the street one day and one man said to another, "There goes Jesus Christ's man." Can anyone say that about you? You have a great name if you are a Christian, it means that you are a follower of Christ. Do you remind anyone of Him whose name you bear?

III. The Text Then Tells Us What We Are to Do

We are told first that we are God's people, then that we are called by His name; then He tells us what we are to do.

1. First, We Are to Humble Ourselves

It is not easy for the average man to do this, especially the average American. We are a proud and boastful people, we take credit for everything, we leave God out of the picture. Our inventions are marvelous, our scientific discoveries are unbelievable, our standard of living is the highest of any nation, our luxuries are simply out of this world. And we did it all, we, we, we. To have all these things and to be humbly grateful to God is all right. To leave God out and not to recognize that these gifts came from Him is fatal.

To humble ourselves means not only to confess our sins to God, but to admit that there is nothing good within us and that we can do nothing without Him. We are not to depend upon our talents, our brains, our ability, but altogether upon God. We are never to be puffed up or self-sufficient, or bigoted . . . All pride must go, pride of position, pride of possessions, pride of race or face or grace. We must renounce self and let Christ have the pre-eminence. We must say with John the Baptist, "He must increase, but I must decrease." The way up to God is down. We must let go and let God have His way with us. "He that humbleth himself shall be exalted."

There is enough to humble us. We take a look at the past and we see how faulty and faithless and fruitless we have been. We see how far short we have fallen of what we could have been. Then when we look upon all the blessings of God, surely we must cry out, "Lord, I have been a sinful person. Thou hast done everything for me and I have failed Thee. I am not worthy of the least of Thy mercies." Oh, let us acknowledge our failure and our need. Let us confess our sins of the past and our utter dependence upon God for the future. Let us humble ourselves in the dust before God.

2. Next, We Are to Pray

A boy fell one day and skinned his knee. By night he was in some pain, but not enough to bother a thirteen-year-old boy. Two days later he was worse and the family sent for the doctor. "I am afraid that we cannot save the leg," he said, "if it gets worse we will be forced to amputate it." When the doctor left the house, the boy called his brother Ed and made him promise that he would not let anyone cut off his leg. The boy stood guard at the door of his brother's room and the family turned to prayer. The mother and father and Ed took turns in praying, rising from their knees only long enough to do the necessary work on the farm. The other brothers soon joined them in prayer. The doctor said that only a miracle could save the boy's life. On the fourth morning the doctor was greatly surprised to find that the swelling was reduced and that the boy was sleeping normally. In three weeks time the boy was walking again. That boy was David Dwight Eisenhower. God had answered prayer. He still answers prayer. Many

Race Desegregation

(Continued from page 10)

astounding and depressing. Many people made a great issue of the death of the Negro lad, Emmett Till. But doubtless throughout the nation in countless cases in the last few months, Negro men have insulted Negro women who were other men's wives, and got killed for it, without any newspaper publicity whatever. That was just as bad as for a Negro to get killed for insulting a white woman, but socialists and the NAACP do not publicize it. The real trouble is not between Negroes and white people or between white people and Negroes. The trouble is the sin that is in the human heart. White people have the same kind of trouble.

In Africa negroes want to put out the English leadership, but Africans find they have the same trouble and hate and unhappiness in dealing with Africans as with white people.

In America there are some who make a great fight for pacifism, trying to stop war between nations. But I was deeply impressed some time ago when one of these leading pacifists got divorced from his wife. He wanted peace between the nations but he couldn't have peace in his own home because of his sin. The poor human heart needs help. To pass laws putting Negroes and white people together in the schools will not make things right. To stop the enforcement of Jim Crow laws may be right and proper,

and I hope it comes about as good people work it out, good people among Negroes and white people; but that will still leave the main problem unsolved. What people need is for God Himself to come into the human heart and forgive sins and change our motives and give us peace with God and peace with men.

When I preach the Gospel and get somebody saved, I have done far more good than if I preached on race problems. When I hold a great revival and stir a community for God and get people to be converted and live right, I do far more than if I got a law passed.

Thank God, Jesus Christ died to save sinners. And let all of us do all the good we can socially, but in Jesus' name, let us give our main attention to the work of the Gospel. We need to get sinners saved. We need to get Christians to surrender to the full will of God. We need to let the blessed Holy Spirit build in us those wonderful fruits of the Spirit:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law."—Gal. 5:22, 23.

Just in as far as we get the sin problem settled in human hearts, by personal faith in Christ and the fullness of His power, just so we can get the problems of segregation solved, too.

—THE END—

of us are backslidden and out of touch with God. We need to come back humbly to Him in prayer. Prayer means an approach to God, an appeal to God, an invitation to God, an expectation from God, an appropriation of God. What should we pray for? We should pray for God to reveal to us our need of Him, to reveal to us our sins, and to cause us to cry out for forgiveness and cleansing.

Where should we pray? We should pray in private, for "The effectual fervent prayer of a righteous man availeth much." We should pray in the family circle and in the congregation. But our greatest need is to shut ourselves off from all the world and really pour out our hearts to God. When should we pray? We should pray without ceasing, we should pray till the answer comes. Why should we pray? Because we need to bring God into our lives and this is the way to do it. Prayer changes things. Great things are wrought by prayer. We need to pray in order to get our hearts right with God.

3. Next, We Are to Seek God's Face

Oh, there is where the rub comes in! The thing that hides God's face from us like the cloud hides the face of the sun is our sin, our worldliness, our indifference, our unfaithfulness. We must get the cloud out of the way.

It is by looking into God's face that we find the answer to our greatest needs. When we need salvation we read, "Look unto me, and be ye saved, all the ends of the earth." We look away from our sins and into the face of Jesus Christ and by faith we are saved. As we behold His face, we see what He is and we grow in grace as we seek to become like Him. As we behold His face we see one powerful enough and loving enough to supply every need. So, if you want the blessing of God upon you, you need to look away from all else and seek His face.

The Bible tells us that we are "transformed by beholding." You can't look into the face of Christ without being changed. A boy may do some awful things when his father is not around, but not when he is looking his father in the face. A man may be unfaithful to his wife when she is absent, but not when he is looking into her face. So the real Christian, looking into the face of Christ, wants his life to be clean and crystal clear.

God lives upon a high plane. Are you living down in the valley of sin and mediocrity? Then it will be impossible for you to see His face. Resolve, then, that you will no longer be content to wallow in

the mud when you could be basking in the sunshine of God's love.

When you get a glimpse of God you immediately feel that there are some things which do not belong in your life and you want to get rid of them. When you once look into His face, you never again want anything to come between you and Him. So I plead for you to look into your own life. What is wrong there? What is it that hides the face of God? Is it some secret sin of the flesh; is it some bad habit; is it love of self, love of ease, love of money? Is it a critical, harsh, faultfinding attitude? Is it some bad feeling toward someone else? Then won't you say as you sit in your pew, "By God's grace I will tear this thing out of my heart, so that I can look straight into the face of God again."

4. We Are to Turn From Our Wicked Ways

If it seems that God is repeating Himself here, He is doing so to emphasize the fact that there is no blessing for you and me until we stand in His sight with clean hands and a pure heart. This turning from sin is a natural result of a vision of God. The heart which has had its hunger satisfied by the sight of God's face will no longer want to hold on to the things that are abominable in His sight. The text says that we are to turn from our "wicked ways." Your way may not seem wicked to you, because you have been comparing yourself with someone else. You have been saying, "I am better than he is." But when you come face to face with Christ—when you compare yourself with Him—you are forced to cry out, "Woe is me!"

Anything in your life which keeps you from being the very best Christian possible is "a wicked way" in God's sight. But when we give that thing up, we gain infinitely more than we lose. God never asks us to give up anything but what is paltry and sorry in comparison to the riches He wants to give us in return. He just wants us to turn away from those things which keep us from being our best and from getting the most out of life.

Oh, beloved, seek God's face! And in the sight of His holiness, everything that is wicked and un-Christian in our lives will melt away.

IV. Lastly, We Are Told What God Will Do

1. He Will Hear From Heaven Aren't you glad that you serve a God who is concerned about you? When you try to do your best, when you turn away from sin

(Continued on page 12)

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God's Remedy for . . . World

(Continued from page 11)

and to Him, aren't you glad that He hears your cry?

A certain man commuted daily to his work in New York City. One morning the train stopped at an unscheduled stop, and the man saw the conductor running alongside the train toward the front. This man went out to see what had happened and found that a man had been run over and both legs had been cut off. The conductor rushed over to a nearby cafe and called for an ambulance. When the ambulance came, the driver was alone and he asked this man if he would not ride to the hospital in the ambulance with the injured man. He consented to do this and the ambulance was soon screaming toward the hospital. The wounded man looked up and said to this man, "Do you know how to pray? I am sure that a prayer would make me feel much better."

"No," said the man, "I have never prayed."

"Do you know one prayer that you can repeat?"

"Well," the man replied, "I do remember one that my mother told me about. It was, 'God be merciful to me a sinner.'"

The wounded man closed his eyes and kept repeating, "God be merciful to me a sinner." Then he opened his eyes and said, "I feel better. Everything is different. Something happened to me. I did feel all dirty inside, but now I feel that I am clean. I believe that God has heard my prayer and forgiven me. Why don't you pray that prayer?"

About that time the ambulance

reached the hospital. As the attendants lifted the wounded man out, he breathed his last breath, but went out to meet God with a smile on his face. The other man stood in the hospital waiting room for a while, looking out the window upon the city. Then he began to pray, "God be merciful to me a sinner." In telling about it later, he said, "God heard my prayer and saved me that morning."

Oh, yes, God does hear from Heaven. In the text He tells us that if a poor backslider comes to Him humbly, praying, seeking His face, and turning from his wicked ways, God will surely hear. Don't think you have gone too far, my friend. God's love reaches to the depths, His arm is not short, His heart is open to receive you.

2. Then God Says That He Will Forgive Our Sins

He is certainly a patient God. We sin over and over, but He says again and again, "Come on back to Me in true repentance and I will forgive your sins."

Robert Robinson wrote the wonderful hymn, "Come Thou Fount of Every Blessing." Later in life he became worldly and backslidden. One day on a train he was seated by a consecrated Christian woman. She tried to engage him in religious conversation, but he was noncommittal. Without knowing who he was, she quoted this same hymn. It was too much for him. He broke down and wept, saying, "Lady, I am the unhappy man who wrote that song. I would give a thousand worlds to have the same joy now that I had then."

Black Rock

(Continued from page 2)

—smiled down through his streaming tears into the dim eyes so brightly till they could see no more. Thank him for that! He helped the old man through, and he helped me too, that night, thank God!"

And Graeme's voice, hard till now, broke in a sob.

He had forgotten us and was back beside his passing friend, and all his self-control could not keep back the flowing tears.

"It was his life for mine," he said huskily.

The brother and sister were quietly weeping, but spoke no word, though I knew Graeme was waiting for them.

I took up the word and told of what I had known of Nelson and his influence upon the men of Black Rock. They listened eagerly enough, but still without speaking. There seemed nothing to say till I suggested to Graeme that he must get some rest. Then the girl turned to him, and impulsively putting out her hand, said:

"Oh, it is all so sad; but how can we ever thank you?"

"Thank me!" gasped Graeme. "Can you forgive me? I brought him to his death."

"No! no! You must not say so," she answered hurriedly. "You would have done the same for him."

"God knows I would," said Graeme earnestly; "and God bless you for your words!"

And I was thankful to see the tears start in his dry, burning eyes.

We carried him to the old home in the country, that he might lie by the side of the wife he had loved and wronged. A few friends met us at the wayside station and followed in sad procession along the country road that wound past farms and through woods, and at last up to the ascent where the quaint old wooden church, black with the rains and snows of many years, stood among its silent graves. The little graveyard sloped gently toward the setting sun, and from it one could see, far on every side, the fields of grain and meadow-land that wandered off over softly undulating hills to meet the maple woods at the horizon, dark, green, and cool. Here and there white farmhouses, with great barns standing near, looked out from clustering orchards.

Up the grass-grown walk and through the crowding mounds, over which waves, uncut, the long, tangling grass, we bear our friend, and let him gently down into the kindly bosom of mother earth, dark, moist and warm. The sound of a distant cow-bell mingles with the voice of the last prayer; the clouds drop heavily with heart-startling echo; the mound is heaped and shaped by kindly friends, sharing with one another the task; the long rough sods are laid over and patted into place; the old minister takes farewell in a few words of gentle sympathy; the brother and sister, with lingering looks at the two graves side by side, the old and the new, step into the farmer's carriage and drive away; the sexton locks the gate and goes home, and we are left outside alone.

Then we went back and stood by Nelson's grave.

After a long silence Graeme spoke.

"Connor, he did not grudge his life to me, and I think"—and here the words came slowly—"I understand now what that means, 'Who loved me and gave Himself for me.'"

Then taking off his hat he said reverently:

"By God's help Nelson's life shall not end, but shall go on. Yes, old man!" looking down upon the grave, "I'm with you;" and lifting up his face to the calm sky, "God help me to be true."

Then he turned and walked briskly away, as one might do who had pressing business or as soldiers march from a comrade's grave to a merry tune, not that they have forgotten, but they have still to fight.

And this was the way old man Nelson came home.

(Continued next week)

Have you lost the joy that you once had in Christ? It can be yours again. Stop right where you are, turn around, repent of your sins, and you will find God waiting with open arms to forgive you and plant His joy in your soul again.

3. Then, God Says He Will Heal Our Land

Here is where the national application comes in. America is sick with sin today from head to toe. Only God can heal her and this healing is dependent upon God's people. We are told that the majority of the people in America are professing Christians. If every Christian lived as he should, prayed as he should and voted as he should, we would throw out the evils of our land in a short time and God would heal America's sores.

Yes, God has the remedy for all of our ills. Are you willing to take the medicine? It will mean that you must humble yourself and pray and seek God's face and turn from your wicked ways. And a great, loving, merciful Heavenly Father will do the rest.

In World War II a certain soldier's face was horribly disfigured. When he realized his condition he said that he wanted to die. The plastic surgeon told him that he could restore his face if he had a picture to go by. The soldier didn't have a picture, so he said, "It's no use, doc, just let me alone."

"But," said the doctor, "I can do something for you. Just pick out a picture and I will make your face like that picture."

"It doesn't matter," said the boy, "that picture on the wall will be all right."

The soldier did not know it, but this was a picture of Jesus Christ. The doctor performed the operation which was highly successful. The man was greatly pleased when he looked into the mirror, after he had fully recovered. Then he said to the doctor, "Whose picture was that?" And the doctor told him that it was a picture of Jesus Christ. "What kind of a man was he?" asked the soldier. The doctor gave him a New Testament and told him to read about Jesus.

When the doctor came back a few days later, the soldier said to him, "There is just one thing for me to do—since I look like Him, I have resolved that I must try in every way to be like Him."

Questions Answered

(Continued from page 2)

risen once from the dead and does not need to be raised again.

Matthew 12:40 clearly teaches that as Jonah was bodily three days and nights in the belly of the whale, so the body of Christ would be three days and three nights in the grave and rise again.

Ephesians 4:9 says: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" This simply means that as Jesus in His physical body ascended to Heaven as recorded in the first chapter of Acts, so first He came bodily out of the grave. The reference, of course, is to the physical resurrection of His body and the physical ascension of His body. For that matter, John 20:17 indicates that Jesus ascended to Heaven to carry out the high-priestly offering of His own blood in the temple in Heaven the same day He rose from the dead. But in any case, the ascension was of His body just as the resurrection from the grave referred to the body of Jesus. His spirit was not in the grave.

I Peter 3:18, 19. This Scripture of course refers to the resurrection of Christ when His body was "quickened by the Spirit." It does not refer to Christ as preaching in Hell during these three days at all. Read this Scripture very carefully, verses 18-20: "For Christ also hath once suffered for sins, and just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Now note the following facts: (a) It was "by the Spirit: By which also he went and preached

And from that day he was a changed man.

We are His people. We are called by His name. May God help us to try to look and live more like Him every day.

—THE END—

unto the spirits in prison." Christ went through the Holy Spirit. (b) But this preaching was not when the body of Christ was in the grave. It was "when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." Back in Genesis 6:3 God said, "My spirit shall not always strive with man." That was when Christ through the Holy Spirit was striving with the sinners before the flood in the days of Noah. There is no Scripture at all to teach that Christ went to Hell to preach during the three days that His body was in the grave. The people who are now in Hell heard Jesus preach, but it was through the Holy Spirit when they were alive on earth.

I was glad to have your letter and hope that this can be a blessing to you.

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